# THREE SERMONS MADE BY M. HENRY SMITH.

I. *The Benefit of Contentation.*
II. *The Affinitie of the Faithfull.*
III. *The Loſt Sheepe is found.*

LONDON
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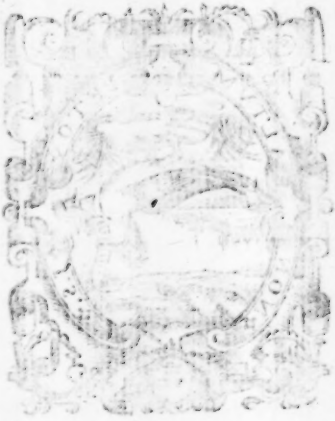

# THE BENEFIT OF CONTENTATION.

1. Timoth. 6, 6.

*Godlines is great gaine, if a man be content with that he hath.*

BEcause when wee preach, we know not whether wee shall preach againe, my care is, to choose fit and proper texts, to speake that which I would speake, and that which is necessary for you to heare. Therefore, thinking with my selfe what doctrine were fittest for you, I sought for a Text which speakes against couetousnesse, which I may call the Londoners sinne. Although God hath giuen you more then other, which should turne couetousnesse into thankfulnesse: yet as the Iuie groweth with the Oake, so couetousnesse hath growne with riches: euery man wisheth the Philosophers stone, and who is within these walls that thinkes hee hath enough, though there be so many that haue too much? As the Israelites murmured as much when they had *Manna*, as when they were without it, so they which haue riches couet as much as they which are without them: that conferring your minds and your wealth together, I may truely say, this City is rich, if it were not couetous. This is the diuell which bewitcheth you, to thinke that you haue not enough, when you haue more than you neede. If you cannot chuse but couet riches, I will shew you riches which you may couet, *Godlinesse is great riches.* In which wordes, as *Iacob* craued of his Wiues and his Seruants to giue him their Idols, *Exod.* 16. 2. *Num.* 11. 4. *Gen.* 35. 4.

that he might bury them, so *Paul* craueth your couetousnesse, that he might bury it; and that ye might be no losers, he offereth you the vantage, in stead of gaine, he proposeth great gaine. *Godlines is great gaine:* as if he should say, Will you couet little gaine before great? you haue found little ioy in money, you shall find great ioy in the holy Ghost: you haue found little peace in the world, you shal find great peace in conscience. Thus seeing the world striue for the world, like beggers thrusting at a dole, Lawyer against lawyer, brother against brother, neighbour against neighbour, for the golden Apple, that poore *Naboth* cannot holde his owne, because so many *Achabs* are sicke for his vineyard: when hee had found the disease, like a skilfull Physitian, hee goeth about to pick out the greedy worme which maketh men so hungry, and setteth such a glasse before the, that will make a shilling seeme as great as a pound, a cottage seeme as faire as a Pallace, and a plough seeme as goodly as a Diadem, that he which hath but twenty pounds, shal be as merrie as he which hath an hundred, and he which hath an hundred, shal be as iocond as he which hath a thousand, and he which hath a thousand, shall bee as well contented, as hee which hath a million: euen as *Daniel* did thriue with water and pulse, as well as the rest did with their Wine and iunckets. This is the vertue and operation of these words, if you heare them with the same spirit that *Paul* wrote them, they will so worke vpon your harts, that you shall goe away euerie man contented with that which hee hath; like *Zacheus*, which before hee had seene Christ, knew nothing but to scrape, but as soone as he had heard Christ, all his mind was set vpon giuing: this was not the first day that *Zacheus* seemed rich to others, but this was the first day that *Zacheus* seemed rich vnto himselfe, when riches seemed dung, and godlines seemed riches. Christ doth not will others to giue all their goods away to the poore, as he bade the young man to see what he would do, but he which forbade him to keep his riches, forbiddeth vs to loue riches, and makes our riches seeme pouerty. When ye cõtemne riches, ye shal seeme rich,

1.*Reg.*21.4.

*Dan.*1.12.

*Luke* 19.8.

*Mat.*19.21.

rich, because no man hath enough, but he which is contented, but if yee couet, and grone, and thirst: as *Iacob* gaue *Ruben* a blessing, but said, *thou shalt not be excellent*, so God may giue you riches, but he saith, *you shall not be satisfied*. For ye will be couetous vntil ye be religious. He that wil haue contentation, must leaue his couetousnes in pawne for it. This is the spirit which we would cast out, if ye will leaue but this one sin behind, you shal depart out of the church like *Naaman* out of *Iordan*, as if you had been washed, and all your sinnes swept away like the scales from *Pauls* eyes. For what hath brought vsurie, & simony, & bribery, & cruelty, and subtilty, and enuy, and strife, and deceit into this citie, and made euery house an Inne, & euery shop a market of othes and lies, and fraude; but the superfluous loue of money? Name couetousnes, and thou hast named the mother of all these mischiefes: other sinns are but hirelings vnto this sin, Vsery, and bribery, and simony, and extortion, and deceit, and lies, and othes, are factors to couetousnes, & serue for Porters to fetch and bring her liuing in. As the receiuer makes a thiefe, so couetousnes makes an vserer, an extortioner, & deceiuer, because she receiueth the booty which they steale. Euen as *Rachel* cried to her husband *Giue me children or else I die*, so couetousnes crieth vnto vsery, and bribery, and simony, and cruelty, and deceit, and lies, *Giue me riches or else I die*: how they may saue a little, and how they may get much, and how they may prolong life, is euery mans dreame from sunne to sunne, so long as they haue a knee to bow vnto *Baal*: so many vices bud out of this one, that it is called, *The roote of all euill*, as if wee would say, the spawne of all sinne. Take away couetousnes, and hee will sell his wares as cheape as he: he will bring vp his children as vertuously as he: he will refuse bribes as earnestly as he; he will succour the poore as hartely as he; he will come to the Church as lightly as he. If yee could feele the pulse of euery heart, what makes *Gehezi* take the bribe which *Elisha* refused; what makes *Demetrius* to speake for images, which *Paul* condemned; what makes *Nabal* deny *Dauid*

Gen. 49. 4.
2. King. 5. 14.
Acts 19. 18.
Gen. 30. 1.
Rom. 11.
1. Tim. 6. 10.
1. King. 5. 17.
Acts 19. 4.
1. Sam. 5. 10.

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that which *Abigal* gaue him: what makes *Iudas* grudge the oyle which *Marie* tendered? Nothing but Couetousnesse. When thou shouldest giue, she saith, it is too much: when thou shouldest receiue, she saith, it is too little: when thou shouldest remit, she saith, it is too great: when thou shouldst repent, she saith, it is too soone: when thou shouldest heare, she saith, it is too farre, like *Pharao* which found one busines or other to occupy the Iewes when they shold serue God.

Exod. 5. 6.

Thus euery labour hath an end, but couetousnes hath none; like a suiter in law, which thinkes to haue an end this terme, and that terme, and the Lawyer which should procure his peace, prolõgeth his strife, because he hath an action to his purse, as his aduersary hath to his lãd: so he which is set on coueting doth drink brine which makes him thirst more, & seeth no haue ntil he ariue at death; when he hath lied, he is ready to lie againe: when he hath sworne, he is ready to sweare againe: when he hath deceiued, he is ready to deceiue againe: when the day is past, hee would it were to beginne againe: when the terme is ended, he wisheth it were to come againe; and though his house be full and his shop full, and his coffers full, and his purse full: yet his hart is not full, but lanke and empty, like the disease which we call the wolfe, that is alwayes eating, & yet keepes the body leane. The Ant doth eate the foode which she findeth, the Lion doth refresh himself with the pray that he taketh: but the couetous man lyeth by his mony as a sick man sits by his meate, & hath no power to taste it, but to looke vpon it; like the Prince to whom *Elisha* said, *that he should see the Corne with his eyes, but none should come within his mouth.* Thus the couetous mã makes a foole of himselfe; He coueteth to couet: he gathereth to gather: he laboreth to labor: he careth to care: as though his office were, to fill a coffer full of angels, and then to die like an Asse, which carrieth treasures on his backe al day & at night they are taken frõ him, which did him no good but loade him. How happie were some, if they knewe not gold from lead? *If thou be wise.*

2. *Reg.* 7. 2.

*Prou.* 18.

*wise* (saith *Salomon*) *thou shalt be wise for thy selfe*, But he which is couetous, is couetous against him selfe. For what a plague is this (vnlesse one would kill himselfe) for a man to spend all his life in carking, and pining, and scraping, (as though he should doe nothing but gather in this world, to spend in the next) vnlesse he bee sure that he should come again when he is dead, to eate those scraps which hee hath gotten with all his stirre? Therefore couetousnes may well be called Misery, and the couetous Miserable, for they are miserable indeede.

Of them which seeme to be wise, there be no such fooles in the world, as they which loue money better then themselues: but this is the iudgment of God, that they which deceiue others, deceiue themselues, and liue like *Caine* which was a vagabond vpon his own land, so they are beggars in the middest of their wealth, for though they haue vnderstanding to know riches, & a mind to seeke them, & wit to finde them, and policie to keepe them, and life to possesse them; yet they haue such a false sight and bleere eye, that when their riches lie before them they seeme pouerty, & he which hath not halfe so much seeme richer then they: Will you know how this comes o passe? To shew that the couetous men belong to hel, they are al like hel while they liue. Hell is neuer filled, & they are neuer satisfied, but as the Horse-leach cryeth, giue, giue, so their hatts cry, bring bring: and though the tempter should say to him as he said to Christ, *All those I will giue thee*, yet all wil not content the no more then heauen contented him. But as the glutton in hell desired a drop of water, and yet a riuer would not satisfie him for if a drop had bin granted him, he would haue desired a drop more, & a drop to that: so they will lie and sweare & deceiue for a drop of riches. The diuel needs not offer the all, as he did to Christ, for they will serue him for lesse; but if he could giue the all, al would not content the, no more than the world contented *Alexander*. For it is against the name & nature of couetousnes to be content, as it is against the name & nature of Contentation to be couetous.

*Gen.4.14.*

*Prou.30.15.*

*Math.4.9.*
*Luke.4.6.*

*Luk.16.24*

tous. Therefore one saith, that no mans hart is like the couetous mans heart, for his heart is without a bottome.

A prentise is bound but for nine yeares, and then he is free, but if the couetous men might liue longer thē *Methushelah*, yet they would neuer be freemē, but prentises to the world, while they haue a foote out of the graue.

*Gen.5.15.*

It is a wonder to see: as the deuill compasseth about, seeking whom he may deuoure, so men compasse about, seeking what they may deuoure, such loue is between men and mony, that they which professe good wil vnto it with their harts, wil not take so much paines for their life, as they take for gaine. Therefore no maruell, if they haue no leisure to sanctifie themselues, which haue no leisure to refresh themselues. Christ knew what he spake when he said: *No man can serue two masters* (meaning God, and the world) because each would haue all. As the Angel and the Deuil stroue for the body of *Moses*, not who should haue a part, but who should haue the wholeso they striue stil for our soules, who shall haue all. Therefore the Apostle saith, *The loue of this world is enmity to God*, signifying such emolation betweene these two, that God cannot abide the world should haue a part, and the world cannot abide that God should haue a part. Therefore the loue of the world must needs be enmity to God, & therefore the louers of the world must needs be enemies to God: and so no couetous man is Gods seruant, but Gods enemy, for this cause couetousnes is called Idolatry, which is the most contrary sinne to God, because, as treason sets vp another king in the kings place, so idolatry sets vp another god in Gods place.

*1.Pet.5.8.*
*Pro.1.13.*

*Mat.6.24.*

*Iude.9.*

*1.Ioh.2.15.*

*Ephes.5.5.*

This word doth signifie that the couetous make so much of mony, that they euen worship it in their harts, & would doe as much for it, as the Idolaters doe for their Idols. *Paul* seeing such sins committed, and such paines taken for gaine, thought with himself, if they could be perswaded, that *Godlines is gaine*, it is like that they would take as much paines for Godlines as they take for Gaine. Therefore hee taketh vpon him to proue this strange Paradox, that Godlines

is gaine against al them in the verſe before, which hold, that gaine is godlines. Theſe two opinions are very contrary, and here are many against one. A man would think that *Paul* ſhould be very eloquent and ſharp witted, and that he had neede to vſe ſome Logick, for he hath choſen a hard text. What, *Paul*, will you proue that *Godlines is gaine*? You ſhall haue moe opponents against you then *Micheiah* had when he forbad *Achab* to fight. If you had taken the former verſe, which ſaith that *Gaine is godlines*, then you ſhould haue had matter and examples enow: the Marchant and Mercer and Lawyer, and Landlord, and Patron and all would come in and ſpeake for gaine, as the Epheſians cryed for *Diana*: but if you will be croſſe to all, and preach, *Godlines is gaine* to them which count gaine godlines, men will think of you as *Feſtus* did, that you ſpeak you know not what. Theſe leſſons are for *Paul* himſelfe, as Chriſt ſaith, *All doe not receiue this word*, ſo all doe not count this gaine, but loſſe: we count him rich which hath his barns full like the churle, his coffers ful like the glutton, his table ful like *Belſaſar*, his ſtable full like *Salomon*, his grounds full like Iob, his purſe ful like *Craſus*. You ſpeake against your maiſter, for Chriſt ſent word vnto *Iohn*, that the poore receiue the Goſpell, as though the godly were of the poorer ſort: & *Dauid* calleth the wicked rich, *they proſper and floriſh*, ſaith he, their ſeede blaſteth not, their cow caſteth not; as if he ſhould ſay, it is not as you take it, *Paul*, that godlines doth make men rich. For this I haue obſerued in my time, that the wicked be the wealthieſt and good *Lazarus* is the poore man, and wicked *Dines* is the rich man. Againe, wee read that the officers were asked, which of the Phariſies, or of the Rulers did follow Chriſt, yet theſe were counted rich men, though they had no godlines: and if you ſhould examine your ſelfe, it ſeemes you were a no rich man, for all your godlines, when you did worke with hands for your liuing; therfore if godlines be ſuch gaine, how happeneth it, that your ſhare is no better? ſo they which are like *Nicodemus* (when Chriſt ſaith that they muſt be borne againe) thinke that he can haue no

1. *Reg.* 22. 17.

*Act* 5. 19. 28.

*Act.* 26. 24.

*Mat.* 19. 11.

*Luk.* 12. 18.

*Luk.* 16. 14.

*Dan.* 5. 1.

1. *Reg* 4. 26.

*Job.* 1. 3.

*Luk.* 7. 22.

*Pſal.* 73. 3. 12.

*Luk.* 16. 19. 20.

*Iohn.* 7. 48.

1. *Theſ.* 2. 9

*Iohn.* 3. 4.

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other meaning, but that they muſt returne into their mothers wombe; and when hee calls himſelfe bread, that he muſt needes meane ſuch bread as they dine with. As the Iews, hearing the Prophets ſpeak ſo often of Chriſts kingdome, and cal him a king, looked for a temporall King that ſhould bring them peace, and ioy, and glory, & make them like Kings themſelues; ſo the carnal eares, when they hear of a kingdom, and treaſures, and riches, ſtraite their minds runn vpon earthly, and worldly, and tranſitory things, ſuch as they loue, to whome *Paul* anſwereth as Chriſt anſwered his Diſciples, *I haue another meat which you know no of*: ſo *there are other riches which you know not of*: I ſaide not that Godlines is earthly, or worldly, or tranſitory gainet but *great gaine*.

*Job.6.*

*Mat.20.20.*

*Ioan.4.3.*

Hee will not onely prooue *Godlines* to bee *gaine*, but *great gaine*: as if he ſhould ſay, more gainefull then your wares, and rents, and fines and intereſt: as though he would make the Lawyer, and Merchant, and Mercer, and Draper, and Patron, and Landlord, & all the men of riches beleeue, that godlines will make them rich ſooner then couetouſnes. I feare this ſaying may be renewed, *If a man tel you, ye will not beleeue it, &c.* As the Lord looked down vpon the earth, to ſee if any did regard him, & ſayd, *There is not one*: ſo this ſentence may goe from court to citie, from city to Country, and ſay there is ſcarſe one in a town that will ſubſcribe vnto it. *Many* (ſaid *David*) *aske, who will ſhew vs any good?* meaning riches, and honour, and pleaſure, which are not good. But when he came to goodnes it ſelfe, he leaues out *Many*, and prayeth in his owne perſon, *Lord lift thou vp the light of thy countenance vpon vs*, as if none would ioyne with him. *Yet wiſedome is iuſtified by her owne children*, and the godly count *Godlines gaine*. To make vs loue godlines, he calleth it by the name of that wee loue moſt: that is, *Gaine*. As the Father calleth his Son which he would loue more than the reſt by his owne name, to put him in mind of ſuch a loue as he beareth to himſelfe. Here we may ſee that God doth not command mē to be godly only, becauſe it makes for his glory, but

*Abak.1.5.*

*Pſ.14.2 & 53.2.*

*Pſalm.4.6.*

*Mat.11.19.*

*Luke.1.51.*

but because godlines is profitable to vs. For godlines is not called *Gaine*, in respect of God, but in respect of vs; it is gaine to vs, but it is dutie to him. So it is called a health in respect of vs, because it is the health of our soules: so it is not called a *kingdome* in respect of God, but in respect of vs because we are intituled to the kingdom by this difference from the reprobates. Put all the good things in the world together, and the goodnes of all is found in godlines; and therefore godlines is called by the names of those things that men count best, to shew, that the godly are as well, as merry, as content with their loue toward God, and Gods loue toward them, as other are with health and wealth, and pleasures. Therefore it is said of the godly, *The feare of the Lord is his treasure*. Therefore (saith *Ieremie*) *The Lord is my portion*, as though he desired nothing else; and therefore it is said of Moses, *That he esteemed the rebuke of Christ greater riches then all the treasures of Egipt*. If crosses bee riches, as *Moses* thought, what riches are in godlines? But is this all the haruest? shall godlines be all the godly mans riches? Nay (saith *Paul*) *Godlines hath the promises of this life, and of the life to come*, that is, the godly shall doe well in heauen and here to. And therefore Christ saith, *First seeke the kingdome of God, and all the rest shall be cast vpon you*; euen as the sheaues fell before *Ruth*, so riches shall fall in your way, as they did to *Abraham*, and *Lot*, and *Iacob*, and *Iob*, & *Ioseph*; riches were cast to them they knew not how; but as if God had said, *Be rich*, and they were rich strait. For all good things were created for the good, and therefore they are called *Good*. Because the good God created them for good men to good purpose; therefore as *Iacob* got the blessing, so he got the inheritãce also; to shew, that as the faithful haue the inward blessing, so they haue the outward blessing to, when they are good for thẽ. For (saith *Dauid*) *They which seeke the Lord shall want nothing that is good*. Now God knoweth better then wee what is good for vs, as the nurse knoweth better then the child whẽ the milk is ready for it. Therefore Christ saith, *Your heauenly father knoweth what you*

Prou.3.8.
Math.6.3.3
Esr.35.36.
Lam.3.24.
Heb.11.26.
1.Tim.4.8.
Matth.6.33.
Ruth.2.16.
Gen.27.8.
Psal.34.10.
Matth.6.32.

you haue neede of: hee saith not, that *we know what we haue neede of*, but *that our father knoweth*: as if he should say, when you haue need of health, your Father will send you health: when you haue neede of riches, your father will send you riches: when you haue neede of liberty, your Father will send you liberty. For he saith not only, *that his father knoweth what we haue neede of*, *but that he will giue vs the thinges which we neede*. Therefore as children take no care for their apparell, what cloathes they shall weare, nor for their victuals, what meate they shall eate, but leaue this care for their Father, so saith Christ, *Take you no care, for my Father careth for you*.

Matth.7.11.

Matth.6.31. Psalm.34.10. & 23.1.

He was not content to call *Godlines gaine*, but he calleth it *great gaine*, as if he would say, *Gaine*, and more then *Gaine*: riches, and better then riches: a kingdom, and greater then a kingdome. As when the Prophets would distinguish betweene the Idoll Gods and the liuing God, they call him the *great God*: so the gaine of godlines is called *great gaine*. The riches of the world are called earthly, transitory, snares thornes, dung, as though they were not worthy to be counted riches: and therefore, to draw the earnest loue of men from them, the holy ghost brings them in with these names of disdaine, to disgrace them with their louers; but when he comes to godlines, which is the riches of the soule, he calleth it great riches, heauenly riches, vnsearchable riches, euerlasting riches, with all the names of honor, and all the names of pleasure, and all the names of happines. As a woman trims and decks her selfe with an hundred ornaments, only to make her amiable: so the holy ghost setteth out godlines with names of honor, and names of pleasure, and names of happines, as it were in her iewels, with letters of cōmendation, to make her be beloued. Least any riches should compare with Godlines, he gaues it a name aboue other, & calleth it *great riches*, as if he would make a distinction betweene riches and riches, betweene the gaine of couetousnes, & the gaine of Godlines, the peace of the world, and the peace of conscience, the ioy of riches, and the ioy of the holy Ghost.

Deut.12.17. Mark.4.7. 1.Tim.6.9. Phil.3.9. Prou.3.15. Prou.4.9. & 13. Prou.8.11. & 8. Cent.4.1.

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The worldly men haue a kind of peace, and ioy, and riches, But I cannot call it *great*, because they haue not enough, they are not contented as the godly are, therefore only godlines hath this honour, to be called *great riches*. The gaine of couetousnes is nothing but wealth, but the gaine of godlines is wealth, and peace, and ioy, and loue of God, and the remission of sins, and euerlasting life. Therefore onely godlines hath this honor, to be called *great gaine*. Riches makes bate, but godlines makes peace: riches breedes couetousnes, *Gen.13.6.* but godlines brings contentation: riches makes men vnwilling to die, but godlines makes men ready to die: riches often hurt the owner, but godlines profiteth the owner and other. Therefore, onely godlines hath this honour, to bee called *great riches*. Such gaine, such ioy, such peace is in godlines, and yet no man couets it: for this is the quality of vertue, it seemeth nothing vnto a man vntill he hath it, as *Solomon* saith of the buyer, while he is in buying, hee dispraiseth the thing which he buyeth, and saith, *It is naught*, it is not *Pro.20.14.* worth the price which ye aske, but when he hath bought it, so soone as he is gone, he boasteth of his penny-worthes, and saith it is better then his money. So godlines, before a man hath it, he saith, it is not worth his labour, and thinkes euery houre too much that he spendeth about it; but when hee hath found it, hee would not loose it againe for all the world, because he is now come to that, which followeth, to *be contented with that he hath*. Here *Paul* sheweth with what a man should be contented, not with 1000. poundes, nor 100. poundes, nor 20. poundes, but with that he hath: and there is great reason why he should so: because no man knoweth what is fit for him so well as his caruer. And therefore euery one should esteeme so reuerently of God, that he thinke nothing better for him (for the time present) then that which God measureth forth vnto him. For when Christ had no money, he was contented, and when he wanted money to pay tribute, he sent for no more then he needed: hee *Mat.17.27.* might haue commaunded 20. pounds as well as 2 of pence. But to shew, that we should desire no more then will serue

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our turne, hee would haue no more then ſerued his turne. Now, becauſe contentation is of ſuch a nature, that it can pleaſe it ſelfe with pouerty, as well as riches, therefore it is called the *great gaine*: as though it had all, which it wanted. And this contentment (ſaith *Paul*) we owe to godlines, becauſe it is not poſſible for a wicked man to be contẽted; for as he is not ſatisfied with ſin, ſo is he ſatisfied with nothing. Riches come, and yet the man is not pleaſed: liberty comes, and yet the man is not pleaſed; pleaſure comes, and yet the man is not pleaſed; vntill God come, and then he ſaith, *My cup is full. Shew vs thy father* (ſaith *Philip*) *and it ſufficeth.* Nay, ſhew vs thy trueth and it ſufficeth. *Now my ſoule* (ſaith the churle) *take thy reſt*: nay, now my ſoule take thy reſt, for thou haſt laid vp for many yeares. The godly mã hath found that which all the world doth ſeeke, *that is enough*. Euery word may be defined, & euery thing may be meaſured, but *enough* cannot be meaſured nor defined, it changeth euery yeare: whẽ we had nothing, we thought it *enough*, if we might obtaine leſſe then we haue: when we came to more, wee thought of another *enough*: now we haue more, we dreame of another *enough*, ſo *enough* is alwaies to come, though too much be there already. For as oyle kindleth the fire which it ſeemes to to quench, ſo *riches* come as though they would make a man contẽted, and make him more couetous. Therefore ſeeing contentation was neuer found in riches, *the Apoſtle teacheth to ſeeke it in godlines, ſaying, Godlines is riches*, as though it did, not only make a man contented, but make a man contented with it ſelfe. He ſpeakes as though he had found a new kind of riches, which the world neuer thought of, that are of ſuch a nature, that they will ſatisfy a man like the water that Chriſt ſpake of, *he that drinkes of this water ſhall thirſt no more*: ſo they that taſt of theſe riches, ſhall couet no more: but as the holy Ghoſt filled all the houſe, ſo the grace and peace, and ioy, of the holy Ghoſt filleth all the hart; that as *Ioſeph* had no neede of *Aſtronomy*, becauſe hee had the ſpirit of Propheſie; ſo he which hath contentation, hath little neede of riches: he thinks not of the Philoſophers ſtone

Pſal. 23. 5. *John.* 14. 7. *Luk.* 12. 19. *John* 4. 13. *Acts* 2. 2. *Gen.* 44. 15.

nor

nor the gold of *Ophir*, nor the mines of *India*, but he hath his *quietus est* without sute of law, for he retaineth a peacemaker within, which would make all lawyers preachers, if men were so wise to take counsell of it. 1. Reg. 9. 25.

When the law is ended, if the man be not content he is in trouble still: when his disease is cured, if he bee not content, he is sicke still: when his want is supplied, if he be not content he is in want still: when bondage is turned into liberty, if he be not content, he is in bondage still: but though hee be in law, and sickenesse, and pouerty, and bondage, yet if he be content, he is free, and rich, and merry, and quiet, euen as *Adam* was warme though he had no clothes. Gen. 1. 25.

Such a commander is Contentation, that wheresoeuer she setteth foote, an hundred blessings waite vpon her: in euery disease shee is a physitian, in euery strife she is a lawyer, in euery doubt she is a preacher, in euery grief she is a comforter, like a sweete perfume which taketh away the euill sent, and leaueth a pleasant sent for it. As the Vnicornes horne, dipped in the fountaine, makes the waters which were corrupt and noysome, cleare and wholesome vpon the sodaine: so, whatsoeuer estate godlines comes vnto, it saith like the Apostles, *Peace be to this house*, peace be to this hart, peace bee to this man. Luke. 5. 9.

I may liken it to the fiue loues and two fishes, wherewith Christ fed fiue thousand persons, and yet there were twelue baskets full of that which was left, which could not fill one basket when it was whole. Thus their little feast was made a great feast: so the godly though they haue but little for themselues, yet they haue something for other like the widdowes Mite, that they may say as the Disciples said to Christ, they want nothing, though they haue nothing. Mark. 12. 42. Contentation wanteth nothing, and a good heart is worth all. For if shee want breade, shee can say as Christ sayd, *I haue another bread*, If shee want riches shee can say, I haue other riches; If shee want strength, shee can say, I haue other strength; If shee want friends, shee can say, I haue other friends. Thus the godlie finde all Luke. 22. 35. Iohn. 4. 32.

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within, that they seeke without. Therefore if you see a man contented with that he hath, it is a great signe that godlines is entred into him, for the heart of man was made a temple
1. Cor. 3. 16. for God, and nothing can fill his but God alone. Therefore
Phil. 4. 12. *Paul* saith after his conuersion, that which hee could neuer say before his conuersion, *I haue learned to bee content.* First he learned godlines, then godlines taught him contentation. Now (saith *Paul*) *I haue learned to bee content*: as though this were a lesson for euery Christian to learne, *to bee content.* For
Deut. 3. 26. thus he must thinke, that as God said to *Moses*, when hee could not obtaine leaue to goe to *Canaan*: *Let this suffice thee to see Canaan*: so, whatsoeuer he giueth, hee giues this charge
Iere. 10. 19. with it, *Let this suffice thee.* As *Ieremie* saith, *This is my sorrow and I will beare it*, so thou must say, This is my portion, and I will take it. This is the signe, whether godlines be in a man, if hee haue ioy of that which hee hath: for things which God giueth to the righteous, *Paul* saith, that hee giueth them to *enioy*, that is, if hee haue much, hee can say with *Paul*, *I haue learned to abound*; if hee haue little, hee can
1 Tim. 6. 17. Phil. 4. 12. say with *Paul*, *I haue learned to want*: that is, if hee haue much, (as *Abraham*, and *Lot*, and *Iacob*, and *Iob*, and *Ioseph*,
Iohn. 21. 11. yet it cannot corrupt his minde, but as the net was full of fishes, & yet did not rend, because they cast it in at Christs commaund: so, though the godly man bee full of riches, yet his hart is not rent, his minde is not troubled, his countenance is not chaunged, because hee remembers, that these
Hest. 4. 14. 2. Reg. 4. 7. things were giuen him to doe good, as *Hester* thought of her honour: for if we haue little, it is like the litle pyld which
Psalm. 37. 16. serued the widdow as litle as it was. *A litle to the righteous* (saith *Dauid*) *is better than great riches to the vngodly*: for when a man hath found the heauenly riches, hee careth not for earthly riches, no more then he that walkes in the sun, thinks whether the Moone shine or no, because he hath no need of her light. Therefore we conclude with Christ, *Blessed are*
Math. 5. 6. *they which thirst after righteousnes: for they shall be satisfied*: not they that thirst after riches: nor they that thirst after honor nor they that thirst after pleasure, shall bee satisfied, but

thirst

thirst more, as the ambitious, voluptuous, & couetous do, but *they that thirst after righteousnes, shall bee satisfied*, albeit they haue no riches, nor honour, nor pleasure. If ye aske like the Virgine, *How can this be?* I answere, Euen as *Adam* was warme without clothes, so God doth satisfie many men without riches. Though hee was naked, yet hee did not see his nakednesse, so long as he was innocent: but when he began to rebell, then began hee to want clothes: so though a man be poore, yet he sees not his pouertie; so long as hee is contented: but when hee begins to couet, then he begins to want riches, and ſtō that day the curse (in the first of *Aggeus*, verse 6.) takes hold on him. *Yee eat, but yee haue not enough, ye drinke but ye are not satisfied, ye clothe your selues, but ye are not warme.* Indeede the couetous man seemes to draw the world to him with cords, his coffers are of Loadstones, his hands like nets, his fingers like lime twigs, there it comes, and there it comes, one would think this man should be happy one day. Gen. 3. 6.

When the Churles barnes were full, hee bade his soule take rest, thinking to gaine rest by couetousnesse, that he might say, Riches gaine rest aswell as Godlinesse: but see what happened that night, when he began to take his rest, riches, and rest, and soule, & all, were taken from him. Did he not gaine faire? Would he haue taken such paines, if he had thought of such rest? Couetousnes may gaine riches, but it cannot gain rest: ye may thinke like this churl, to rest, when your barnes, and shops, and coffers are full: but yee shall finde it true which *Esay* saith, *there is no rest to the vngodly*: therefore, the wise men to preuent all hope of rest, or honour, or profit by sinne, speakes as though he had tried, *A man cannot be established by iniquitie*. Therefore he cannot be quieted, nor satisfied by the gaine of deceit, or bribes, or lies, or vsurie, which is iniquitie: therefore blessed is the man whom godlines doth make rich, *for whē the blessing of the Lord maketh rich*, (saith *Salomon*) *he doth add no sorrow to it*: but (saith he) *the reuenues of the wicked is trouble*, as though his money were care: wherefore, let Pa- Luke 12. 19. Esay 48. 22. Pro. 12. 3. Pro. 10. 22.

tron and Landlord, and Lawyer, and all, say now, that *Paul* hath chosen the better riches, which *thiefe, nor moath, nor canker, can corrupt*: these are the riches, at last, that we must dwell with, when all the rest which we haue lied for, and sworne for, and fretted for, and couſened for, and broken our ſleepe for, and loſt many Sermons for, forſake vs, like ſeruants which change their maſters: then Godlines ſhall ſeeme as great gaine to vs, as it did to *Paul*, and hee which loued the world moſt, would giue all that hee hath for a dramme of faith, that hee might be ſure to goe to heauen, when he is dead, though he went towards hell ſo long as he liued.

*Malac.*3.14. Here then is an anſwere to them which aske, *What profit is it to ſerue God?* how happy was *Barzillai* that would
2 *Sam.*19.33. not be exalted? what quiet had the Shunamite which cared not for preferment? when did the Diſciples ſeeme ſo
3 Reg.4.13. *Luke.*5.11. rich, as when they were willing to leaue all? This ſhall bee your gaine, when you are vſurers of godlines. Is not the word gone forth yet, which hath killed couetouſnes, that I may end my Sermon? Either you go away contented, or you go away condemned of your own conſcience: before you were vexed with couetouſnes, but now the word ſhal vexe you too, for you ſhal neuer couet, nor lie, nor deceiue hereafter: but a Sergeant ſhall arreſt you vpon it, and ſome ſentence which you haue heard, ſhall gnaw you at the heart, with a *memorandum* of hell, that ye ſhall wiſh, O that I could abandō this ſin, or elſe, that I had neuer heard that warning, which makes it a corraſiue vnto me, before I can leaue it: if they which are greedy ſtill, could ſee what peace and reſt, and ioy go home with them that are contē-
*Acts.*3.6. ted, though they may ſay with *Peter*, *Gold and ſilner haue I none*, euery man would be a ſuiter to godlineſſe, that hee might haue the dowry of contentation.

If any here be couetous ſtil, let him alwaies think, why
*Pſalm.*119. *Dauid* prayeth, *Turne my heart to thy law, and not to couetouſnes*: he might haue named pride, or anger, or luſt, but that no ſin did ſo keep his thoughts frō the law, as couetouſnes

when

when it came vpon him: he sayth, *Turne my heart vnto thy law, and not to couetousnes* as though a man could not be couetous, and haue any leysure to think vpon any good. But as *Iohn* baptized with water, so I can but teach you with words. *Luk.3.*

Now you haue heard what contentation is, you must pray to another to giue it vnto you. It is said of this citie, that many Citizens of London haue good wils, but bad deeds, that is, you doo no good vntill you die. First, ye are vngodly, that you m y be rich, & then you part frō some of your riches: to excuse for some of your vngodlines. It may be that some here haue set down in their wils, when I dye, I bequeath an hundred pounds to a Colledge: and an hundred pounds to an hospitall, and an hundred gownes vnto poor men. I doe maruell that you giue no more whē you are at that point, for *Iudas*, when he died, returned all again: so ye die, and thinke when ye are gone, that God wil take this for a quittāce: Be not deceiued for God doth not looke vpon that which ye do for feare, but vpon that which ye do for loue: if ye can finde in your heart to doe good while you are in health, as *Zacheus* did, thē God hath respect to your offering: but before God harkens how ye giue your riches, first he examines how ye came by them: for a man may be hanged for stealing the mony which he giues to the poore, because, if he should count godlinesse gaine, much more should he care to gain by godly means. Thus you see the fruites of godlines, and the fruits of couetousnesse, to stay *Balaams* posting for a bribe, and the sons of *Zebedeus* suing for prefermēt, least seking for asses they lose a better kingdom than *Saul* found. If you be couetous, ye shal neuer haue enough, although you haue too much: but when ye pray, *Thy kingdome come*, ye shal wish, *my kingdome come*. If yee bee godly, ye shal haue enough, though ye seem to haue nothing, like to the *Smyrnians* of whom God saith, *I know thy powerty, but thou art rich*. Therfore what coūsel shal I giue you; but as Christ counselled his disciples, *Be not friends to riches, but make you friends of ri-*

*Mat.27.8.* *2.Cor.9.7.* *Luke 19.8.* *Num.22.17.* *1.Sam.10.1.* *Luke.11.2.* *Reu.2.9.*

Phil.4.12. ches, & know this, that if ye cannot say as *Paul* saith, *I haue learned to be content*, godlines is not yet come to your house; for the cõpanion of godlines is contentation, which, whẽ shee comes, wil bring you al things. Therfore as Christ

Iohn.8.36. saith *If the Son make you free, you shall be free indeede*: so I say, if godlines make yee rich, ye shal be rich indeede. The Lord Iesus make yee doers of that ye haue heard,

Amen.

*FINIS.*

THE

# THE AFFINITIE OF THE FAITHFVLL.

LVKE 8.

19 *Then came to him his Mother and his Brethren, and could not come neere him for the preaſe.*

20 *And it was told him by certaine, which ſaid: thy Mother, and thy Brethren, ſtand without, and would ſee thee.*

21 *But he anſwered and ſaid vnto them, My mother and my brethren, are thoſe, which heare the word of God, and doe it.*

HEre is Chriſt preaching, a great preaſe hearing, his Mother and his Friends interrupting, and Chriſt againe withſtanding the interruption, with a comfortable doctrine of his mercies towards them, which heare the word of God, and doe it. When Chriſt was about a worke, and many were gathered together to heare him, the diuell thought with himſelfe, as the Prieſts and Sadduces did in the fourth of the Acts; If I let him alone thus, all the world will follow him, & I ſhall be like *Rachel*, without children: therfore deuiſing the likeſt policie to fruſtrate & diſgrace but one of his Sermons, thereby to make the people vnwilling to heare him againe: As he ſet *Eue* vpon *Adam*, and made *Iobs* wife his inſtrument, when he could not fit it himſelfe: ſo he ſendeth Chriſts Mother, and putteth in the mind of his kinſmen, to come vnto him at that inſtant, when hee was in this holy exerciſe, and call vpon him while he was preaching, to come away, and

*Gen.3.6.*
*Iob.2.9.*

goe with them. Christ seeing the serpents dealing, how hee made his Mother his Tempter, that all his Auditory might goe away emptie, and say where they came; Wee heard the man which is called Iesus, and he began to preach vnto vs, with such words, as though hee would carry vs to heauen: but in the midst of his Sermon, came his *mother*, *and brethren* to him, that it might be knowen what a kinseman they had: and so soone as he heard that they were come, suddainely hee brake off his Sermon, and slipt away from vs, to goe and make merry with them. Christ, I say, seeing this traine layd by Satan, to disgrace him (as he doth all his Ministers), did not leaue off speaking, as they thought he would: but, as if God had appointed all this, to credite and renowne him; that which was noised heere to interrupt his doctrine, hee taketh for an occasion to teach another doctrine, that there is another coniunction betweene Christ and the faithfull, then betweene the Mother and the Sonne, which are one flesh. Therefore when they say, thy *mother* and *brethren* are come to speake with thee, he pointeth to his hearers, and saith, *These are my mother and brethren, which heare the word of God, and doe it*; as if he should say, I haue a mother indeede which brought me forth, but in respect of them which *heare the word of God, and doe it*, she is like a Stepmother, and these are like a naturall mother.

With this wise answere, hee quieted the Auditors, and made them heare him better then they did before. For now they thought with themselues, what man is this, which loueth vs more then this mother? his mother called him, and yet he would not go from vs, his brethren stay for him, and hee maketh as if he did not know them, but saith, *Who is my Mother? Who are my brethren?*

Thus Christ stoode vp, as it were, in an indignation against Sathan, and said: Sathan, this Sermon was not begun for thee, neither shall it end for thee: this worke was not doone for my *Mother*, neither shall it bee left for my *Mother*. Thus he caught the diuell with his owne baite, and made the people more louing and attentiue towards him,

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by that which Satan thought to disgrace him. He was so armed with the spirit, that let the diuell tempt him, or the woman tempt him, or princes tempt him, all is one.

Heere are two doubts; the first is the difference betweene the Euangelists: for *Matthew* saith, that one brought this message; *Marke* and *Luke* attribute it to moe: both may stand, for the word which his mother gaue of calling him foorth, was receiued of the rest and so passed amongst many, till it came to Christ; so that one may be said to bring this message, because one noysed it first, & many may be sayd to bring this message, because many noysed it after. *Mat.*12.47. *Mark.*3.31. *Luk.*8.20.

The second doubt is, because Christ had no brethren, how they said, *Thy Brethren would speake with thee.* You must vnderstand, that they which are heere called Christs brethren, were his cousins by the Mothers side: that is, her sisters children; for there were three Maries, and these three were sisters, *Marie* the virgine, *Marie* the mother of *Iames*, and *Marie* the daughter of *Cleophas*; whose sonnes these were: their names were *Iames*, *Ioseph*, *Iudas*, and *Simon*: and they are called the Lords brethren, because they were kin vnto him. Therefore note, that in holy Scripture, there be foure sorts of brethren: Brethren by Nature, so *Esau* and *Iacob* are called brethen, because they had one father and one mother: Brethren by Nation, so all the Iewes are called Brethren, because they were of one country: Brethren by consanguinitie, so all are called brethren which are of one family, and so *Abraham* called *Lot* his brother, and *Sarah* his sister, because they were of one line: Brethren by profession, so all Christians are called Brethren, because they are of one Religion. These are brethren of the third order, that is, of consanguinitie, because they were of one Familie. *Gen.*27.30. *Deut.*15.12. *Gen.*13.8. *Gen.*12.13. *Matth.*23.

Now, when his Mother, and his brethren were come to see him, it is said, that they could not come neere him for the preasse. Heere were Auditors enough; Christ so flowed now with disciples, that his mother could haue no roome to heare him: but after a while it was low water againe. When the

*Matt.26.31.* Sheepheard was ſtroken, the ſheepe were ſcattered, when he preached in the ſtreetes, and the Temples, and the fieldes, then many flocked after him: but when he preached vpon the croſſe, then they left him, which ſaid they would neuer forſake him; then there was a great preaſe to ſee him die as there was heere, to heare him preach. And many of theſe *Matth.27.* which ſeemed like brethren and ſiſters, were his betrayers, & accuſers, and perſecuters: ſo inconſtant wee are in our zeale, more then in any thing elſe. Thus much of their comming and calling to Chriſt: now, to the doctrine which lieth in it.

Heere bee two ſpeakers, one ſaith, *Thy Mother, and thy Brethren are come to ſpeake with thee:* The other ſaith, *Theſe are my Mother and Brethren, which heare the word of God, and doe it.* The ſcope of the Euangeliſt is this; Firſt, that Chriſt would not hinder his doctrine, for Mother, or Brethren, or any Kinſman; Then, to ſhew that there is a nearer coniunction betweene Chriſt and the faithfull, then the mother and the ſonne. The firſt is written for our comfort, *Exod.20.* Touching the firſt, hee which teacheth vs to honour our fa- *Luke 2.46.* ther and mother, dooth not teach vs heere to contemne father and mother, becauſe he ſpeakes of another Mother, for it is ſaide, *that hee was obedient to his Parents.* This hee ſheweth, when beeing found in the Temple amongſt the Doctors: hee left all, to goe with his Mother, becauſe ſhee ſought him, ſo hee honoured her, that he left all for her. This hee ſhewed againe at his death, beeing vpon the croſſe, hee *John 19.26.* was not vnmindfull of her: for pointing vnto *Iohn*, hee ſaid: *Mother, behold thy Sonne:* and pointing vnto her, hee ſayd: *Behold thy Mother:* ſo hee commended her to his beloued Diſciple before he dide. Therefore, this is not a doctrine of diſobedience, but a rule how to obey. As hee taught his *Matt.22.21.* diſciples, to giue vnto *Caeſar*, that which is *Caeſars*, and to *Luk.20.25.* God, that which is Gods; ſo hee teacheth vs heere, to giue *Matth.19.* vnto parents, that which is parents, and to the Lord, that *Exod.20.* which is the Lords. When God ſayd, *Honour thy father and thy mother*, hee did not giue a commaundement againſt himſelfe: and therefore he ſaith, *Honour me*, before he ſaith, *honour them.*

*them.* The first commaundement is, *Honour God*: the fift commaundement is, *Honour thy Parents*, lest you should hon our your parents before God. When *Salomon* bade his Mother aske him any thing, hee signified that the Mother should bee obeyed in many things: but when hee denied his Mother that one thing which she asked, he sheweth that the Mother should not be obeyed in all things. When Christ sayd; *You haue but one Father and one Master*, hee speakes of Faith and Religion, shewing that when it concerneth our Faith and Religion, we should respect but one Father and one Master, which is the giuer of our Faith, and the Maister of our Religion. 2 *Reg.*2.20. *Matt.*23.9.

When *Paul* sayd, *Children, obey your Parents in the Lorde*; he meanes not, that wee should obey them against the Lord. As when hee saith, *Obey Princes for conscience sake*, hee meaneth not, that wee should obey them against conscience. Therefore, when it commeth to this, that the earthly father commaundeth one thing, and the heauenly father commaundeth another thing: then, as *Peter* answered the Rulers, so mayest thou answere thy Parents, *Whether is it meete to obey God or you?* Then these are the handes which thou must cut off; then these are the eyes which thou must pull out; or else they should bee as much vnto thee, as thy hand, or thine eye. *Ephes.*6.1. *Rom.*13.5. *Acts* 4.19.

In Matthew 19. A man must forsake his father and his mother, to dwell with his wife. In Luke the 16. Hee must forsake father and mother, and wife, to dwell with Christ: for, *hee which forsaketh Father or Mother for mee, shall receiue more*, sayth our Sauiour. Nay, *Hee which doth not hate father, or mother, or wife for mee, cannot be my Disciple.* Shewing that our loue toward God should bee so great, that in respect of it, our loue towarde men should bee but hatred. Thus hee which obeyed his Parents more then wee, yet would haue some rule, some sentence, some example in Scripture, of not obeying them too, because it is such a hard point, to know how farre they are to be obeyed, which are set in authoritie ouer vs. *Luke* 14.26.

As

As none but God ſpeakes alwaies right, ſo none but God muſt alwaies be obeyed: wee are not called onely *the ſonnes of men*, but we are called *the ſonnes of God*. Therefore as Chriſt anſwered his Mother, when ſhee would haue him turne water into wine, *woman, what haue I to doe with thee?* ſo we ſhould anſwere father and mother, and brethren and ſiſters, and rulers and maſters, and wife too, when they will vs to do that which is not meete, *What haue I to doe with you?* for to leaue doing good, and do euill, were not to turne water into wine, but to turne wine into water. Peter was not Satan, but when he tempted Chriſt like Satan, Chriſt anſwered him as he anſwered Satan, *Come behind me Satan:* ſhewing, that we ſhould giue no more attention vnto father, or mother, or maſter, or wife, when they tempt vs to euill, then we would giue vnto Satan, if he ſhould tempt vs himſelfe.

Gen.6.2.

Iohn.2.

Mat.16.23.

Three things children receiue of their parenss, life, maintenance, and inſtruction. For theſe three, they owe other three: for life, they owe loue; for maintenance, they owe obedience; for inſtruction, they owe reuerence: For life, they muſt be loued as fathers; for maintenance, they muſt be obeyed as maſters; for inſtruction, they muſt bee reuerenced as Tutors. But, as there is a King of kings, which muſt be obeyed aboue kings, ſo there is a Father of fathers, which muſt be obeyed aboue fathers: therefore, ſometimes you muſt anſwere like the ſonne, when hee was bid goe into his fathers Vineyard, *I will goe*: and ſometime you muſt anſwere as Chriſt anſwered, *I muſt goe about my Fathers buſines*.

When two milch kine did carry the Arke of the Lord to *Bethſhemeſh*, their calues were ſhut vp at home, becauſe the kine ſhould not ſtay, when they heard their calues crie after them: ſo, when thou goeſt about the Lords buſineſſe, thou ſhalt heare a cry of thy father, and thy mother, and thy brethren, and thy ſiſters, and thy kindred, to ſtay thee; but then thou muſt thinke of another father, as Chriſt thought of another Mother: and ſo as theſe kine went on till the Lord brought them where the Arke ſhould reſt; ſo thou ſhalt goe on, till the Lord bring thee where thou ſhalt reſt. It is

1.Sam.6.10.

better

better to flie from our friends, as *Abraham* did, then to ſtay with ſome friends, as *Sampſon* did with *Dalila*: *Gen.*11.3.& 12.11.

I may ſay, beware of kinſmen, as well as our Sauiour ſaid *beware of men*. For this reſpect of couſenage made *Eli* his ſons Prieſts: and this reſpect of couſenage hath made manie like Prieſts, in England: This reſpect of couſenage hath made *Samuels* ſonnes Iudges; and this reſpect of couſenage hath made many like Iudges in England: this reſpect of couſenage brought *Tobias* into the Leuites chamber: and this reſpect of couſenage hath brought many gentlemen into Preachers liuings, which will not out againe. As Chriſt preferred his ſpirituall kinſemen, ſo we preferre our earthly kinſemen. Many priuiledges, many offices, and many benefices, haue ſtooped to this voyce; thy mother calleth thee, or thy kinſemen would haue thee. As this voyce came to Chriſt, while he was labouring, ſo many ſuch voices come to vs while we are labouring. One ſaith, Pleaſure would ſpeake with you: another ſaith, Profite would ſpeake with you: another ſaith, Eaſe would ſpeake with you: another ſaith, a Deanery would ſpeake with you: another ſaith, a Biſhoprick would ſpeake with you: another ſaith, the Court would ſpeake with you. *Iudg.*16.4.&c. *1.Sam.*2. *8.Sam.*8.1. *Nehe.*13.4.5.

When a man is in a good way, and ſtudieth the Scripture to be a teacher in the Church, a voice commeth to his eare, as this came to Chriſts, and ſaith: Thy friends would haue thee ſtudy the Law, for by Diuinitie thou ſhalt attaine to no preferment, and thine own flocke will vexe thee, or the Biſhop will ſtop thy mouth. This winde ſometime turneth *Ionas* his ſailes from *Nineuy* to *Tarſhiſh*, and makes him burie his Talent. *Ionas.*1.

If he be a Diuine already, & preach his conſcience, a voice commeth vnto him againe, as this did to Chriſt, & ſaith, Thy friends would haue thee to be quiet, or there be Spies which do note what thou ſaiſt, or there be fellowes that lie in wait for thy liuing; ſo ſometimes with a little intreaty, he beginneth to draw vp his hand, & lay his finger vpon his mouth, and preach peace, when he is ſent with warre. Thus we are cum-

cumbred like our Maſter, before our Sermons, and in our Sermons, and after our Sermons; euen of them ſometime, which ſhould incourage vs: and therfore as Chriſt ſaith, *Beware of men*, ſo ſay I, Beware of kinſmen.

So ſoone as the children bee borne, their Parents bring them to the temple, and baptize them, and offer them to God: but ſo ſoone as they be able to ſerue him, they tempt them away from him, to Law, or Phiſicke, or Merchandiſe, or Husbandrie, and had rather they ſhould be of any Tribe, then of the Tribe of *Leui*, which ſerueth in the Temple. He which will be hindered, ſhall haue blocks enough: but we muſt learne to leape ouer all, as Chriſt leaped ouer this. If we ſhould *leaue Father, and Mother, and Wife, and Children, for Chriſt*, much leſſe ſhould wee care for labour, or loſſe, or ſhame, or trouble, or diſpleaſure; for wee ſhould aduenture theſe for our friends. Thus much of his natural kindred: now of his ſpirituall kindred.

*Matth.* 9.14.

*Numb.* 3.6. 7.8.

Heere is another genealogie of Chriſt, which *Matthew* and *Luke*, neuer ſpake of. As Chriſt ſaith; *I haue another bread which you know not*: ſo he ſaith: *I haue other kinſmen which you know not.*

S. *Iohn* writing to a Lady, which brought vp her children in the feare of God, calleth her the elect Lady, ſhewing, that the chiefeſt honor of Ladies, and Lords, and Princes, is to be elect of God. S. *Luke* ſpeaking of certaine *Beræans*, which receiued the word of God with loue, calleth them, *more noble men then the reſt*: ſhewing, that God counteth none noble, but ſuch as are of a noble Spirit. As *Iohn* calleth none Elect, but the vertuous; and *Luke* calleth none Noble, but the religious: ſo Chriſt calleth none his *kinſmen* but the righteous: and of thoſe onely hee ſaith, *Theſe are my mother, and my brethren, which heare the word of God, and doe it.*

2. *Iohn.* 1.

*Acts* 17.11.

As *Abrahams* children are nor counted after the fleſh, but after the ſpirit. So Chriſts kindred are not counted after the fleſh, but after the Spirit; for the fleſh was not made after the Image of God, but the ſpirit: therefore God is not called the Father of bodies, but the Father of ſpirits. Now God

*Rom.* 9.8.

*Gen.* 1. *Heb.* 11.9.

God which is a Spirit, preferreth them that are kin to him in the Spirite. Therefore *Esau*, was not blessed, because hee was of *Isaak* flesh, but *Iacob* was blessed, because hee was of *Isaaks* spirit. As we loue in the flesh, so Christ loueth in the Spirit; therefore he calleth none his *kinsmen*, but them *which heare the word of God and doe it.* *Gala.4.28.29.*

It seemeth that *Paul* thought of this saying, when as he sayd, *Till Christ be formed in you*: If Christ be formed in vs, as *Paul* saith, then we are Christs *mother*: euery one which will haue Christ his Sauiour, must be Christs *mother*. The Virgin asked the Angel *how she could beare Christ, seeing she had not knowne a man.* So you may aske how you can beare Christ, seeing he is borne already. *Gala.4.* *Luke.1.24.*

As there is a second comming of Christ, so there is a second birth of Christ. When wee are borne againe, then Christ is borne againe: the Virgin was his Mother by the flesh, and the faithfull are his Mother by the Spirit: The holy Ghost conceiued him in her, the holy Ghost doth conceiue him in them: he was in her wombe, and hee is in their hearts: she did beare him, and they doe beare him; she did nurse him, and they doe nurse him. This is the second Birth of Christ. As the soule of man may be called, *the temple of the holy Ghost*, which is the third person, so it may be called the wombe of the Sonne, which is the second person. *Matt.25.* *Luk.21.* *2.Cor.3.16.*

Before these words it is said that Christ asked, *Who are my brethren?* as if he should say, you thinke that I am affected to my *kinsmen* as you are. But I tell you that I count them my kinsmen, *which heare the word of God, and doe it*, To shew that Christ loueth vs with an euerlasting loue: hee sheweth that he doth not loue vs for any temporal things but for that which indureth for euer.

If Christ loued vs as *Isaak* loued *Esau*, for venison, then we might misse the blessing as *Esau* did. But as *Iohn* saith, *He loueth in the truth*: so Christ loueth in the truth. To loue in the truth, is the true loue: Euery loue but this, at one time or other, hath turned into hatred, but the true loue *Gen.25.28.*

ouer-

ouercommeth hatred, as the truth ouercommeth falſehoode.

Now for this loue, Chriſt calls them by all the names of loue; his Father, and his Brethren, and his Siſters. In Rom. 6. they are called *his Seruants*; if that bee not enough in *Iohn* the fifteenth, they are called *his friends*; if that be not enough in *Luke* the foure & twentieth, they are called *his brethren*; If that be not enough, in *Mark*. 3. they are called *his Children*; if that be not enough, here they be called *his Mother*; If that be not enough, in *Canticles* the fifth, they are called *his Spouſe*: to ſhew that he loueth them with all loues; the Mothers loue, the Brothers loue, the Siſters loue, the Maiſters loue, and the Friends loue.

If all theſe loues could be put together, yet Chriſts loue exceedeth them all; and the Mother, and the Brother, and the ſiſter, and the child, and the kinſman, and the friend, & the ſeruāt, would not do and ſuffer ſo much among them all, as Chriſt hath done, and ſuffered for vs alone: Such a loue wee kindle in Chriſt, when we *heare his word, and do it* that wee are as deere vnto him, as all his kindred together.

Now as we are his Mother, ſo ſhould we carry him in our harts as his mother did in her armes. As we are his brethren, ſo we ſhould preferre him, as *Ioſeph* did *Beniamin*.
Gen. 43.43. As we are his Spouſe, ſo we ſhould embrace him as *Iſaack* did *Rebecca*; if thou be a kinſman, do like a kinſman.

Now we come to the markes of theſe kinſmen, which I may call the armes of his houſe; As Chriſt ſaith, *By this all men ſhall know my Diſciples, if they loue one another*: ſo hee ſaith, by this ſhall all men know my kinſmen; *if they heare the word of God, and doe it*.

As there is a kindred by the Fathers ſide, & a kindred by the Mothers ſide, ſo there is a kindred of Hearers, and a kindred of doers. In *Matthew* it is ſaid, *He which heareth the will of my Father, and doth it*: here it is ſaid: *He which heareth the word of God, and doth it*: both are one: For his word is his will, and therefore it is called his will, Pſalm. 119.

As

As he ſpake there of doing, ſo he ſpeakes here of a certain rule, which he calleth, *the word of God*, wherby al mens workes muſt be ſquared: for if I doe all the works that I can to ſatiſfie an others will, or mine owne will, it auaileth me nothing with God, becauſe I do it not for God. Therfore he which alwaies before followed his owne wil, whē he was ſtricken down, & began to repent himſelfe he preſently cried out, *Lord, what wilt thou haue me to doe?* As if he ſhould ſay, I will doe no more as men would haue mee, or as the diuell would haue mee, or according as the fleſh would haue mee, but as thou wouldſt haue me. So *Dauid* prayed, *Teach me (O Lord) to doe thy will*, not my wil: for we need not to be taught to do our owne will, no more then a Cuckoo to ſing cuckoo, her owne name. Euery man can go to hell without a guide. *Acts.9.*

Here is the rule now, if you liue by it, then you are kin to Chriſt: as other kindreds goe by birth and marriage, ſo this kindred goeth by faith & obedience. Hearers are but halfe kin, as it were in a farre degree; but they *which heare and doe*, are called his Mother, which is the neareſt kinred of all. Therefore if you haue the deede, then are you kin indeed; there is no promiſe made to hearers, nor to ſpeakers, nor to readers: but all promiſes are made to beleeuers, or to doers.

If you aske God, who ſhall dwell in the holy mountain, hee ſaith, *The man which walketh vprightly*: heere are none but doers. If you aske Chriſt, who ſhall enter into the kingdome of Heauen, hee ſaith, *Not they which crie Lord, Lord* (though they crie twice Lord) *but they which doe the will of my Father*: here are none but doers. If you aske him againe, how you may come to heauen? hee ſaith, *Keepe the commandements*: heere are none but doers. If If you aske him againe, who are bleſſed? hee ſaith, *Bleſſed are they that heare the word of God: and doe it*: heere are none but doers. If you aske an Angell, who are bleſſed? hee ſaith, *Bleſſed are they which keepe the words of this Booke*: heere are none but doers. If you aske *Dauid*, who *Pſalm.15.2.* *Math.7.22.* *Luke 18.* *Reu.22.7.*

are

are blessed? he saith, *The man is blessed which keepeth righteousnes*: here are none but doers. If you aske *Salomon*, who
Psalm.106.3. are blessed? he saith, *The man is blessed which keepeth the law*: here are none but doers, If you aske *Esay*, who are blessed?
Esay.50.2. he saith, *He which doth this, is blessed*: here are none but doers. If you aske *Iames*, who are blessed? hee saith, *The doer*
Iam.1.25. *of the word is blessed in his deede*: heere are none but doers.
Math.7.21. The blessing and doing run together.
Rom 2.13.

Lest any man should looke to be blessed without obedience, Christ calleth Loue the greatest commandement: but *Salomon* calleth *Obedience*, the end of all: as though without Obedience, all were to no end.

When *Michah* had got a Leuite into his house, *Now* (saith he) *I know the Lord will be good vnto mee, seeing I haue a*
Iudg.17.8. *Leuite in my house*: So, many think, when they haue gotten a Preacher into their parish: Now the Lord will be good vnto vs, now Christ will loue vs, now we are good sons, seeing wee maintaine a Preacher amongst vs. But *Micah* was not blessed for a Leuite, nor you for a Preacher: but as you would haue vs to doe as we teach, so God would haue you doe as you heare; for you shall be no more saued for hearing, than we are for speaking.

Gen.1. When God created the tree, he commanded it to bring foorth fruit: so, when hee createth faith, he commandeth it to bring forth works, & therfore it is called a liuely faith When our sauiour would proue himselfe to *Iohn*, to bee the true Messias indeed, he said to his Disciples, *Tell Iohn*
Math.11.4. *what things you haue heard and seene*: not onely heard, but seene: So, if we will proue our selues to be Christs kinsmen indeede, wee must worke that which may bee seen, as
Luke 7.22. well as heard. *Iohn* was not onely called, *the voyce of a crier*,
Math.3.3. but *a burning Lampe*, which might bee seene; so all which are crying voyces, must be burning Lampes.
Iam.2.18. *Iames* doth not say, Let me heare thy faith, but, *Let me see*
Gen.18.2. *thy faith*. As the Angels put on the shape of men, that *Abraham* might see thē: so faith must put on workes, that the
Iohn.5.16. worlde may see it. *The workes which I do* (saith *Christ*) *beare*

*witnesse*

*witnes of me*: ſo the worke which wee doe, ſhould beare witnes of vs; Therefore Chriſt linketh faith and repentance together *Repent and beleeue the Goſpell*, *Mark* 1. 15. Therefore I conclude, *That which Chriſt hath ioyned let no man ſeperate*. Mark 10. 9.

Thus I haue ſhewed you Chriſt preaching, a great preaſe hearing, his friends and his kinſmen interrupting, & Chriſt againe withſtanding the interruption: By this you may ſee, what a ſpite the deuil hath to hinder one ſermon: therefore no maruell though he cauſe ſo many to be put to ſilence: no maruell, though he ſtand ſo againſt a learned Miniſtery: no maruell though he raiſe vp ſuch ſlaunders vpon Preachers: no maruell though hee write ſo many bookes againſt the Chriſtian gouernemēt in the Church: no maruell, though he make ſo many non-reſidents: no maruell though he ordaine ſo many dumbe Prieſtes: for theſe make him the God of this world. The deuill is afraid that one Sermon will conuert vs, and wee are not moued with twentie: ſo the deuill thinketh better of vs then we are.

Againe by this you may learne how to withſtand temptations: whether it bee thy father which tempteth, or thy mother which tempteth, or thy brother which tempteth, or thy ſiſter which tempteth, or thy kinſman which tempteth, or ruler which tempteth, or Maiſter which tempteth, or wife which tempteth. As Chriſt would not know his *mother* againſt his father: ſo thou ſhouldeſt not know any father or mother, or brother, or ſiſter, or friend, or kinſman, or maiſter, or child, or wife againſt God.

If the mothers ſuit may be refuſed ſometime, a Noblemans Letter may bee refuſed too: hee that can turne his hinderance to a furtherance as our Sauiour did here, maketh vſe of euery thing. Againe, by this you may learne, how to chuſe your friends, as Chriſt counted none his kinſemen, but ſuch as *heare the word of GOD, and doe it*: ſo wee ſhould make none our familiars, but ſuch as Chriſt counteth his kinſemen. Againe, you may ſee the difference betweene Chriſt and the world: Chriſt calleth the godly,

his kinſmen, be they neuer ſo poore, and wee ſcorne to call the poore our kinſmen, be they neuer ſo honeſt; ſo proude is the ſeruant aboue his Maiſter. Againe by this you ſee how Chriſt is to be loued: for when he calleth vs his Mother, hee ſhewes vs the way to loue him as a mother; for indeede he is the mother of his mother, and his brethren too. Againe, by this, all vaunting and boaſting of kindred is cut off. Glory not, in that thou haſt a Gentleman to thy Father, glory not, that thou haſt a Knight to thy brother; but glory, that thou haſt the Lord to thy brother. He which called *Abraham* his father, fried in hell, becauſe God was not his father. If *Mary* might not be proud of ſuch a ſonne as Chriſt, much leſſe may you bragge of any friend, or ſonne that you haue.

Againe, by this ye may know, whether you be kinne to Chriſt: as thoſe Prieſts were ſhut out of the Temple which could not count their genealogie from *Aaron*, ſo they ſhall be ſhutte out of heauen, that cannot reckon their pedigree from Chriſt. Heere are the Armes now, whereby you may ſhew, of what houſe you come; *If you heare the word of God, and doe it*; then Chriſt ſaith vnto you, as he ſaid vnto them: *Theſe are my Mother, and my Brethren, and my Siſters*: You women are his *Siſters*, and you men, are his *Brethren*: if you be Chriſts *Brethren*, then are you Gods *ſonnes*, and if you be Gods *ſonnes*, then are you his *heires*, for all Gods *ſonnes* are called *heires*. Rom. 7. 8.

Laſtly, by this you may know the deuils kinſmen: and therefore Chriſt ſaith, *You are of your father the deuill.* Shewing that the deuill and the wicked are as neere kin, as Chriſt and the faithfull.

*Iohn.* 8. 44.

1. *Sam.* 18. 13.

Now as *Dauid* ſaith, *Seemeth it a light thing vnto you to bee the ſonne of a king, ſeeing I am a poore man and of ſmall reputation?* So may I ſay, ſeemeth it a light thing to you, to be the ſonnes of the King of Kinges, ſeeing you are poore men, and of ſmall reputation? It is counted a great honour to *Abraham*, *Iſaac*, and *Iacob*, that God was not aſhamed to bee called their God; What an honour then is this, that God is

*Heb.* 11. 19.

not

not ashamed to be called our Father: nay our Brother?

If the Israelites had such care to match with the seruants of God, what a blessing is this to marry with the Sonne of God? Therefore if any affect rich kinsmen or great marriages: here is a greater then *Salomon*, marry thou him; This kinsman of ours is now gone vp into heauen, that wee may haue a friend in the court.

*Ioseph* desired the butler to remember him, when hee stoode before *Pharaoh*, and hee forgat him though hee had pleasured him. But a theefe desired Christ to remember him *when he came into his kingdome*, and hee receiued him into paradise the same day, though hee had alwaies offended; to shew, that though we haue been as bad as theeues, yet we may haue hope in Christ. Therefore, now I may conclude, you haue heard the worde, if you goe away and doe it: then you are the *Mother, Brethren, and Sisters* of this heauenly King: to whome with the Father, and the holy Spirit, bee all praise, maiestie, and dominion, now and euermore,

Amen.

*Gen.* 20. 14. *Gen.* 40. 14. *Luk.* 13. 42.

*FINIS.*

*The Declaration of* Henrie Smith, *to the Lo. Iudges, how hee found, and how he left Rob. Dickons,*

¶ When I came first to Mansfield with your Honours precept, I found this Rob. Dickons in these and like opinions, which he presumed he would hold vnto death.

HE *said, that he had seene three visions by an Angel, which shewed him strange things, promised him rare gifts, and power to come.*

*He sayd that the Angel called him* Elias, *whereupon hee affirmed that the prophesie of* Malachie *remaineth to bee fulfilled in him.*

*He said that the Angell told him, that hee should bee a leper two yeeres, and a bondman eight yeares*

*He auouched that his father should be cast ouer into ignorance, and that all that he had should perish.*

*He auouched, that there should bee neither battell, nor dearth in his countrey for eight yeeres, which is the time of his seruice.*

*He pretended, that after two yeres, his time should come to preach, and that then no man should be able to confound him.*

*But before I left him (as the worde of God doth alwaies exercise his naturall power) he pronounced before vs all, Now I am conuerted by Scripture, whereupon he requested me to set downe his recantation, which he vttered in these words.*

The Confession of Robert Dickons vpon the first daies Examination.

I *Did beleeue my visions to bee true, before I heard the Scriptures proue the contrary, and now I esteeme them but as a delusion of Sathan. Therefore I desire to be set to learning, for my owne saluation, & for the edifying of my brethren.* Witnesses Wil. Dabridgecourt Esquire, Henrie Smith, Edw Immins, Will. Whaley, Hugh Peace his master: and a number more.

Robert Dickons.

*This (I trust) hee spake vnfainedly: And for so much as his desire to learne is commendable, and his gifts not common to men of his*

*his degree, at your wisedome shall better see if you talke with him alone, I leave this motion to your Honours good consideration, which can best iudge how to quench or how to kindle such sparks.*

The lost Sheepe is found. Henry Smith.

¶ Rob. Dickons confession vpon my second Examination, wherein hee declareth, that hee had no visions at all, but that he coyned them, and to what end.

The matter of the first Vision.

*I Did see vpon Valentines day was eighte yeeres, greene leaues, which was strange in winter, for which cause I brought the them home, and the leaues of the same Oake in summer became red, it chaunced at the same time, to thunder and lighten: after this I was visited as pleased God for two yeares.*

The matter of the second Vision.

*FOure yeeres after I dreamed much like to the matter of the first Vision, and the same night it chaunced to lighten. (Yet of this I take God to bee my Iudge) I found a leafe Printed in my chamber the next morning, with those sixe sentences, saving onely the first line, which leafe, vnlesse it was lost out of my fellowes bookes, I know not how it came.*

The matter of the third Vision.

*THis time twelvemonth, I saw light in the Sun alone, whereat I was astonished & imagining with my selfe what it should mean, it came into my head to tell my fellowes which came in and found me afraide, that I had seene an Angell in a flame of fire, which called me Elias, and bad me write all that I had seene and heard: hereupon I remembring my former sights, and dreames, thought to make mee strange vnto men, and so turned all that which I had seene as if God had shewed me visions. Here is all the matter and summe of my supposed visions. To this Confession I take God for my Iudge, as I shall be saued in the latter day: but to the other I never swore, though I were neuer so often examined.*

Robert Dickons.

Vpon this hee yeelded vp al his Bookes into my handes, which I haue, and keepe, and now he hath nothing to shew for that false title. *Henry Smith.*

# THE LOST SHEEPE IS FOVND.

1 John 4. 1.

*Proue the spirits, whether they are of God, or no.*

NEither too bold, nor too incredulous, as *Iohn* sent to Christ, *Art thou he that commeth, or looke wee for another?* So send I vnto him which calleth himselfe *Elias*, Art thou hee which was prophecied, or is he come already? But will *Elias* answere as well for himselfe, as Christ proued his authority to *Iohn*, Go your way & bring word again to *Iohn* what things ye haue seene & heard, how that the blind see again, the lame goe, the Lepers are cleansed the deafe heare, the dead rise, the poore receiue my Gospell. These tokens the Lord vsed for an answer, because he would not that men should indanger their saluation, to beleeue euery man that calleth himselfe Christ, or *Elias*, or a prophet, vnlesse he bring the testimony of the holy Ghost in fulnes of power: therefore he requireth himselfe, If I doe not the works that no man doth, beleeue me not. Therefore he saith againe, The workes that I doe, beare witnes of me, that the Father hath sent mee: therefore it is written, All that heard him, were astonied at his vnderstanding and answers: therefore the seruants came backe: and could not bring him, but tolde the Pharises how their hearts were stricken, No man euer spake as this man speaketh. Therefore it is written of *Stephen*, They could not resist his wisdome, and the spirite by which he spake: therfore the disciples would not receiue *Paul* before *Barnabas* gaue witnesse of him: therefore all the Prophets prophesied of Christs comming, that when hee

Luke 7.

Matth. 24.

Iohn. 10.

Iohn. 5.

Luke 2.

Iohn. 7.

Acts. 6.

Acts. 9.

Acts. 3. 24.



came

came we should know him, and receiue our saluation: therfore Christ hath foretold vs all the tokens of his second cōming, & all the signes which shal go before his day of iudgment: and as he had left nothing out, he saith in a full conclusion, Take heede, let no man deceiue you, I haue shewed you all things before. But what hath *Elias* done? or what hath *Elias* spoken? or who cannot dispute with *Elias*? or who giueth witnes of *Elias*? or who hath prophesied of *Elias*? or who hath receiued *Elias*? or who hath said, of a trueth this is the prophet? O how necessary had it beene, that Christ amongst al I other tokens of his comming, should especially haue noted vnto vs that *Elias*, that great Prophet, that crier, that trumpet, that destroyer, that *Noah*, that *Lot*, that souldiour of the Lord, that son of righteoulnes, that man which no man shall accuse of sinne, if there had beene any such to come? sure we would haue respected more that signe, then al the rest. But so it is, that Christ hath forewarned vs of many false Prophets, but of any one singular Prophet of God, he hath not in all his tokens once remembred. Alas *Elias*, where wast thou that the Lord did so forget thee? hath the Lord reuealed all tokens vnto vs, and yet wilt thou be a token aboue number? He that commeth in without his wedding garment, shall be thrust out, and shame shall come vpon him which is without shame.

*Mark.13.23.*

*Iohn 7.40.*

*Mark.13.6.*

*Matth.22.*

Is it enough for our Beleefe, to say, that an Angell called thee *Elias*? Sathan is transformed into an Angell of light: Search the scriptures saith Christ, those be they which testifie of me. Will it excuse *Adam*, to say, the woman deceiued mee? bee not deceiued saith Christ: if an Angell from heauen teach you any other doctrin then this, beleeue him not hee whom God hath sent, speaketh the wordes of God. If yee continue in my word, then are you my very Disciples: hee which hath the gift of prophesie, let him haue it according to the faith: you say, wee are in true Religion: if thou wert *Elias*, thou wouldest let vs so continue. Why are wee in the true Religion? because we truely beleeue the Scriptures: but the Scriptures so plainly, so often, so vehemently

*Iohn.5.39.*
*Gala.1.8.*

*Iohn.3.*
*Iohn.8.*

*Rom.12.*

poynt vnto vs, that *Elias* is come already, that now we cannot beleeue him that calleth himselfe *Elias*, vnlesse we falsifie the word of God. You therefore which say we stand in the true faith, and yet would inueigle vs from the faith which we do hold, to beleeue contrary to his infallible word, haue a secret meaning to cal vs to one heresie after another, which hee may easily doe, whosoeuer can proue the sonne of man a lyer, and goe vnder the name of *Elias*. It is hard for thee to kicke against the prieke. Read, see, and beholde, how the Spirit consents against thee: I say vnto you, that *Elias* is come already, and they know him not, but haue done to him whatsoeuer they listed.

*Acts* 9.5.

*Math.*17.

All the Prophets and the lawe it selfe prophesied vnto *Iohn*; and if ye will receiue it this is *Elias* which was for to come: he that hath eares to heare, let him heare. *Elias*, verely when he commeth, first restoreth all things, but I say vnto you *Elias* is come, and they haue done vnto him what they would, as it is written of him: *Iohn* shall goe before him in the spirit and power of *Elias*, to turne the hearts of the fathers to their children. What say you to all these which beare witnesse against you? Doe all the Euangelists speake in Parables? was not *Elias* come, because they knew him not? If the Scribes and Pharisies had taken *Iohn* for *Elias*, then would you haue said the cause is plaine: for all men beleeue that *Elias* is come. But now the Scribes knew him not though Christ say, hee is come, yet you will not know him: what is this but to confesse the Scribes, and deny Christ? You therefore which speake not the words of God, are not sent of God: you which continue not in his sayings, are not his disciple: you which prophesie not according to the faith haue not the right gift of prophesie. This is the sentence of truth, vnder which if *Elias* fal, all the false Prophets cannot raise him vp againe.

*Matth.*11.

*Mark.*9.

*Math*,14.10.

*Luke* 1.17.

*Iohn.*3.

*John.*8.

*Rom.*12.

Now shew thy testimonie *Elias*, thou art of age, answere for thy selfe. How many *Eliases* will you make? or of what *Elias* did Christ speake? his Disciples vndetstood him of *Iohn*, for vnto him the Iewes had done what they would.

*John* 9.23.

*Math.*17.

*Math.*9.

would not what *Elias* was to bee fulfilled? not hee that was prophecied? or what *Elias* did the Scribes think should come, before the Sonne of man should rise from the dead? or to what prophesie did they leane, why they should looke for *Elias*? did they not stand vpon the prophesie of *Malachy*? Yea no question, for they had no other to trust vnto: but Christ made answere to his Disciples, that *Elias* which the Scribes looked for, was come already: therfore the *Elias* of *Malachy* was come already: for they knew no other but of *Malachy*: and the Apostles asked him in their meaning, to giue answere vnto the Scribes: if Christ say, *Elias* is come already, doth he not meane that *Elias* which was prophecied and expected, is come already, that the Scripture might be found true? No truth can say that he meant any other: then if *Elias* which was prophecied, bee come already, how canst thou be he which was prophecied? The Apostles sayd, the Scribes looke for *Elias*; Christ said, *Elias* is come already: is not this as much as if he had saide, let them look for him no more, for he that is come shall not come againe: if we were not to looke for another: he that comes not in at the doore, is not the right shepheard, and you are as worthie to bee welcome, as he which comes before he be bidden; but if you had done wisely, you would haue come before Christ, ere he had broached these things to the people, then if you had made this tale, and framed your matters cunningly, perhaps some credulous person would haue said, This may bee *Elias*. If Christ had not come when Christ came, then Saint *Paule* had beene Christ. Can you not be content to thinke as the Apostles did? sure it is, they knew not that anie *Elias* should rise in those daies, but accounted the prophecie of *Malachy* fulfilled, whe they heard Christ giue sentence thereof, & they all in one spirit vnderstood him of *Iohn*. Furthermore, all the prophets prophecied to *Iohn*, but after *Iohn* we read of no prophet, but the Ministers of the Lord. So that if you will interprete a prophet, as they were in the old law, by this sentence, you cannot be a prophet: but if you say, that place of *Matthew* is not so to bee vnderstoode, then you must

*Malac.* 4. 5.

*Matth.* 17. 10.

You haue as much reason for Elias, as the Iewes, that thought Christ called for Elias, when he said, *Eli, Eli, lamasabachthani.*

*Psalm.* 78. 39.

*Iohn* 10.

An Irish deuotion.

*Matth.* 17. 39.

*Matth.* 11.

must needs construe it thus: that al the prophets prophesied to *Iohn*, that is, that all, which any of the prophets saide to *Elias*, they prophesied in meaning to *Iohn*: and so *Malachies* prophecie is fulfilled in *Iohn*. Thus *Matthew* construeth himselfe in the next verse, saying, This *Iohn*, to whome the Prophets prophesied, is the *Elias* which was to come.

*Luke* 17. You graunt that *Iohn* had the spirit, the power and office of *Elias*, and that he did fulfill his duty there, for in this point *Lukes* wordes doe agree with the wordes of *Malachy*. Now demand I of you, whether names bee any thing with God and whether the spirit prophecied a prophet, whether he prophesied the name or the office and the power? Christ hath said, they which doe the workes of *Abraham*, are the children of *Abraham*, and none but they. So when *Malachie* prophesied, that *Elias* should come, hee meant not that *Elias* which was taken vp in a fiery chariot, should descend againe, but that one should come in the spirit and power of *Elias*, as *Luke* interpreteth the prophet, saying, he shall goe before him in the spirit and power of *Elias*. The prophesie is fulfilled, when the thing prophesied is come to passe, and that is done which was spoken. He is not the prophet that beares the name of a prophet, but he that hath the spirit, & power, and doth the office of a prophet. But if your name be *Elias*, why were you not so called from your birth? if you be *Elias* at all, you are *Elias* as wel at one time as at another.

*Iohn* 8.

*Luke* 1. *Elizabeth* could not choose but call her sonne *Iohn*. *Mary* was warned before she was deliuered, to call her sonne *Iesus*.

*Luke* 5. Your Angell speakes to none but to your selfe. Makes God Prophets in such secret? The holy Ghost lighteth vppon Christ in the likenesse of a Doue, that *Iohn* might see and beare witnes: *Paul* was stricken downe to the ground in the sight of all his companions, a voice came from heauen that the people heard, and Iesus answered, this voyce came not because of me, but for your sakes; but of this Angel I may say, he which intendeth euill, hateth light. But *Iohn* said, I am not *Elias*: he said well, for *Elias* was taken vp into heauen, and nothing was prophesied to come againe, but one in the

*Acts* 9.

*Iohn* 12.

*Iohn* 1.

spirit and power of *Elias*, (as I haue proued before) and this was *Iohn*, but he would not call himselfe *Elias*, nor say he came in the spirit & power of *Elias*, though God had giuen him both his spirit and power. This was *Iohns* modestie, to humble himselfe, as Christ aduanced him, so he said, I am not a Prophet, and yet he was a Prophet, and more then a Prophet. Thou child (saith his father) shalt be called the Prophet of the highest. So little *Iohn* respected the name of *Elias*, or of a Prophet. But are the Prophets of the old testament, or the Prophets of the new Testament to be fulfilled in our daies? I thought the rophets had determined about Christ, and that Christ had professied of vs: thus S. *Paul* taught the Hebrues before *Elias* came: hold fast *Elias*, for if this be true, thy kingdome is but short. But I come neerer vnto you, doe you beleeue as S. *Iohn*, as a Prophet, or as an Apostle? then you can shew me your faith by your workes; these tokens saith Christ shall follow them that beleeue: they shall cast out deuils in my name, they shall speake with tongues, they shall driue away serpents: if they drinke poyson it shall not hurt them, and they shall heale the sicke, by laying on their handes. If you cannot doe all these, not none of these, then I may beleeue as well as *Elias*, shall he that is full of the holy Ghost be vnable to yeeld one token of fait he hold fast *Elias*, but whether you be a true prophet or a false, yet you shall haue power to cast out deuils, for the false prophets shall come vnto me (saith Christ) & shall say, we haue cast out deuils in thy name. But if thou be but a petifogger, and haue no cunning, but set a face of things, then take heede how you diuide these spirits, least they turn vpon you againe, and say, Iesus I know, & *Elias* I know, but who art thou? Truly *Elias* make a count of this, that whomsoeuer thou serueſt, the same shal pay to thee thy wages. Yet a litle neerer to you, you aske your brother, as I read in a peece of a letter vnder your name if I be a false prophet, what false doctrine haue I taught? indeed if you were the prophet of God, the holy ghost should speake within you, and the spirit of truth should leade you into all trueth as it is written. And if you had the spirit of

*Iohn*

*Iohn.* as *Iohn* had of *Elias*, then you should be full of the ho-
1.King.22.14. ly Ghost from your mothers wombe. The Prophet of God can not speak but that God puts in his mouth; but you erre, and that against God, and against his word, and yet you aske
1 what false doctrine haue I taughte? First you call your selfe *Elias*, to which now I say no more; but set you the ensample of Christ, which you should follow. If I beare witnes of
*Iohn 5.* my selfe, my witnes is not true. You presume further, that
2 Christ descended into hell both in soule and body: which is so absurd, that neuer either protestant or heretike auouched the Creede saith plainly, his body was buried. and if in this article we doe not beleeue truly, how say you that we are in the true religiō, which are not yet come to the know-
3 ledge of our saluation? You auouch stiffly that the Patriarks before Christ remained in hell, where was no darknes but light. I stand not to refell absurdities, I rather looke for your proofe, than you to expect my confutation: some haue said, in *Abrahams* bosome, some in *limbo patrum*, some in heauen, and some in hell; but shew mee Scripture, or one Doctor, or true professer since the world began, which euer said as *Elias* saith. Did the Angell tell you this? aske him when you talke with him againe, where this delicate hell is, and to what purpose it serueth, since Christ fetched his Pa-
4 triarks forth of it. You say that Christ knew al things saue the day of the resurrection, which will not stand with his humanitie, for so he knew not al things; nor with his diety, for so he knew the day of resurrection, and all things else. In this poynt you ouer-shoote your selfe for want of learning to distinguish of the two persons in Christ, whereby I perceaue there is nothing in you, but that which is of practise, and you know no more then you haue learned at School.
5 You peruert the words Mathew 17. He saith *Elias* shal first come and restore all things: you say, *Elias* shall come and de-
stroy all things, and so vpon a false foundation you ground a busie argument to no purpose. Shall this be your proceedings to falsifie the truth to proue a lye? what doctrine is
2.Thes.2. this that shall destroy all things? Antichrist is called the son

of

of perdition, becauſe he deſtroyeth other, and ſhall bee deſtroyed him ſelfe. My power ſaith *Paul*, is to edification, not to deſtruction: conſtrue thy words wiſely, for if the ſheepe heare his voice, they will thinke that the Woolfe comes rather than their true Shepheard. Did *Iohn* thy office, and did he not deſtroy? Had *Iohn* thy power, and could hee not deſtroy? In this world all thy doctrine is manifeſt: if *Matthew* ſay Deſtroy, then *Elias* doctrine ſhall ſtand for truth: but if *Matthew* ſay (Reſtore) then *Elias* ſhall bee content to go for a falſe Prophet, becauſe thou haſt changed the truth into a lye. You propheſie that your Father ſhall be caſt ouer into ignorance, and all that hee hath ſhall periſh. Now *Elias* expounds how he meaneth to deſtroy, and firſt he beginneth with his Father: O miſerable child for whom his Father is accurſed: was *Iohn Baptiſts* Father caſt ouer into ignorance? was *Mary* accurſed? did their cattel periſh? No, thou ſhalt haue ioy and gladnes, ſaith *Gabriel* to *Zacharias*: *Elizabeth* was filled with the holy Ghoſt, ſaith *Luke*, Bleſſed art thou among women ſaith the Angell. Is it true *Elias*? this will goe hard on thy ſide. You would beare men in hand, that neuer plague, nor dearth, nor earth quake, nor warres ſhall touch your country, ſo long as you continue among ſt them; this is more then euer was graunted Chriſt: what ſhall wee think? they promiſe liberty, ſaith *Peter*, and they themſelues are bond ſeruants. Ah Lord God, (ſaith *Ieremy*) beholde the prophets ſay vnto them, ye ſhall not ſee the ſword, neither ſhall famine come vpon you, but I will giue you aſſured peace in this place. Then the Lord ſaid vnto him, they propheſie lies in my name. I haue not ſent them, I ſpake not to them; but they propheſie vnto you a falſe viſion, a diuination, a vanity, a deceitfulnes of their own hart, & they themſelues ſhall periſh by the plagues, from which they exempt their country, without my commandement. You auouch that religion is moſt ſincerely profeſſed and throughly purged from ceremonies in England: Now I would that *Elias* were not a falſe prophet. But heere I deſcry, that *Elias* the prophet knoweth not what is done beyond ſeas. No *Elias*,

*Geneua*

*Gal.1.10.*

*Luk.1.17.*

6.

7

*Ier.14.13.*

8

*Geneua* is not to learne of *England*, I would all the wiſedome of *Elias* could moone *England* to learne of her ſiſter *Geneua*, then ſhould wee haue more Religion, and leſſe ceremonies.

9 You pretend that *Calum* was a good man and yet in your article of Chriſts deſcent, you make him a plaine reprobate, for hee neuer beleeued as *Elias* doth. You tearme your
10 three apparitions, viſions; and yet you doe ſay they were true, wherein you will beguile your ſelfe, becauſe you
*Acts* 12. goe further than your knowledge: you knowe not what a viſion meaneth; but reade, and you ſhall finde that viſions are falſe. Though *Elias* make a mingle mangle of trueths, and ſeemings together, as though you could dreame and bee awake: either all muſt bee a viſion, or no part a viſion,
2. *Cor.* 12. all truth, or no truth. You ſay, your ſoule was taken from
11 your bodie, inde d Saint *Paul* durſt not ſay ſo, leaſt anie man ſhould thinke of him aboue that which hee did ſee
*John* 14. him to bee, and that hee heard of him: but *Elias* had need ſpeake for himſelfe, for no man will ſpeake for him. But Chriſt ſaith, the worde which I ſpeake is not mine, but the Fathers which ſent mee. Marke the ſtrong reaſons of our new Prophet, hee proues not as wee doe, by *ſcriptum eſt*, but doth ſpeake as one that hath ſome authoritie, *Ipſe dixit*, for how would you haue him proue elſe that hee walked vpon the cloudes, and that the roofe opened to let forth a ſoule, I feare his time is not yet come to proone this by *ſcriptum eſt*. But what ſaith *Paul*? ſay I theſe things of my ſelfe? ſaith not the lawe the ſame alſo? This geare will not holde, *Elias*, you did not looke well at the knitting, how theſe things would agree.

2. *Cor.* 12. 6. 12 *Paul* refraineth to glorie of himſelfe, becauſe men ſhould not account him aboue that which they ſaw in him: *Elias* boſteth himſelfe of ſecret viſions, becauſe hee would that men ſhould accoũt of him aboue that which they ſee in him
*Mat.* 16. 20. to be. Chriſt would not be known before his time, *Elias* will be a prophet before he can prophecie. Be yee followers of
2. *Cor.* 10. 18. me ſaith *Paul*, and looke on them that walk ſo, as ye haue vs

for

for an example: therefore faſhion thy ſelfe to *Paul*, and wee will looke on thee, for hee that commendeth himſelfe, is not allowed, but he whome the Lord commendeth. Is this man likely to haue reuelations, which cannot reueale any more vnto vs than wee know? God did beare witnes vnto the doctrine of his Apoſtles, with ſignes and wonders, diuers miracles and gifts of the holy ghoſt. Is *Elias* alſo among the Apoſtles? Well, he is the leaſt of the Apoſtles, wee will not looke for wonders, we will craue but truth. *Hebr.* 2. 4.

The Prophet which ſpeaketh a word which I haue not ſpoken, ſhall die: and if thou thinke in thy heart, how ſhall we know the word which the Lord hath not ſpoken? mark if the thing be not, nor come to paſſe, then the Lord hath not ſpoken, but preſumption. *Deut.* 18. 20.

Is it come to paſſe that the worde of *Matthew*, Reſtore, is turned to Deſtroy? Is it come to paſſe, that England is before *Geneua* in ſincere profeſsion? we ſee (alas) it is not ſo: therefore we know the Lord hath not ſpoken to this man, but he ſpeaketh of himſelfe, therefore thou ſhalt not bee afraid of him, ſaith God. You were ſicke as nature inclined, and you ſay that the Angell propheſied you ſhould bee a Leper: you were bound prentize as others bee; and you ſay the Angell propheſied you ſhould bee a bond-man: your countrey hath done well, as many moe: and you ſay, the Angell propheſied it ſhould fare well for your ſake. This is to propeſie of the weather, when the time is paſt. Who cannot haue enough ſuch Angels, if men would beleeue them? yet *Hanno* wrought with more credit than this, he taught birdes to ſing, *Hanno is a God*, and when as they had learned their leſſon, hee let them flie in the aire, and whereſoeuer they came, they cried *Hanno* is a god. This had ſome miracle in it, but *Elias* will face vs out with a carde of tenne.

This is but a yoong diuell: you affirme, that at the deſire of the proude, *Elias* is beheaded: this is propheticall indeede, it paſſeth my vnderſtanding. The Spirite of trueth ſpeaketh plainely to edifie in trueth, and giueth vnder- 13

derſtanding to the ſimple, but the ſpirite of Sathan leaueth mens minds, to conſtrue his ſayings as they liſt, that vnder ambiguous words he might ſowe erroneous opinions, and contention among men. These are the wels without water, or thoſe which bee ſo deepe that men can draw no water out of thē. This ſentence cannot be verified, vnleſſe you make *Iohn*, *Elias*: and ſo we receiue your *ſubmittimus*: ſee how Satan ſhall be taken in his owne ſnares. You demand confidently, if I bee a falſe Prophet, what euill euer haue I done? or, where is the perſon that can accuſe mee of ſinne? Chriſt might very well ſay ſo, which had power and raigned ouer ſinne: but *Elias* is a man ſubiect to infirmities, as wee are, ſo ſaith *Iames*: But was there any prophet or Apoſtle whome man could not accuſe of ſinne? O *Salomon*, thou waſt not the wiſeſt man, if a childe be wiſer then thou. O *Dauid*, thou waſt not a man after Gods owne hart, if thy heart were not as pure, and thy life as holy as a ſimple Prentiſes. If no man rebuke thee of ſinne, thou haſt no faithfull friend, if no man could accuſe thee before, now I accuſe thee of ſinne, thou haſt made thy ſelfe wiſer than the wiſeſt, and thou haſt ſaide, I am purer then hee which is a man after Gods owne heart. Woe be vnto that holines which leadeth in hypocriſie vnto damnation. Indeede I heare well of your conuerſation towards all men, and I am heartily ſorry, that ſuch a good life ſhould impart credit vnto a falſe doctrine: I lament, that the wiſedome of the fleſh ſhoule be readier to good works then the wiſedome of the ſpirite. It may pittie a godly heart that a bodie ſo well mortified from ſinne, ſhould not haue a ſpirite fitted vnto it. But what doe you thinke of thoſe falſe prophets? ſhal they not make a ſhew of godlineſſe? ſhal they not ſet forth a kinde of good workes, (as the Papiſts doe to merite heauen?) yea no doubt, elſe Chriſt would neuer haue ſaid, They ſhall be able (if it were poſsible) to ſeduce the elect. Sathan him ſelfe is tranſformed into an Angell of light, therefore it is no great thing if his miniſters be tranſformed into the Miniſters of righteouſneſſe. The damſell cried after *Paul* and *Barnabas*, These men are the ſeruaunts

*Pſal* 119.

2. *Pet.*

*Iames.* 9.

*Pſalm.* 89.

*Math.* 27. 24.

2. *Cor.* 11. 14.

*Acts.* 16.

of

of the moſt high God which ſhew vnto vs the way of ſal-
uation, and yet ſhe had a foule ſpirit; *Iudas* kiſſed, and yet he
betrayed; *Pilate* waſhed his hands, and yet he was guilty: Sa-
than alleadged Scripture, and yet hee was but a diuell: ſome *Phil.1.15.*
preach Chriſt of enuy and ſtrife, and ſome of good will, ſaith
*Paul.* If the falſe Prophets riſe not in theſe daies, when ſhall
they come? if they confeſſe not many truths, how ſhall their
lyes be credited? if they make not a ſhew of good workes,
how ſhall they be held for prophets? Whatſoeuer thou art,
*Elias*; the falſe Prophets ſhall come daily, they ſhall come in
ſheeps clothing, and they ſhall call themſelues great men: and
they ſhall ſpeake ſtrange wordes, and they ſhall worke won-
derfull things, and they ſhall ſeeme holy amongſt men, and
ſhall deceiue many, but the end ſhall trie them. *Iudas* recei-
ued thirtie peeces, but after hee caſt them downe: Thou
maieſt win glory amongſt ſome, but when deſperation ſhall
ſee from whence his torments came, then they ſhall cry, Woe
vnto that Prophet, Woe vnto that Prophet. Caſt down thoſe
thirtie peeces, if thou be not a child of perdition as *Iudas*, was,
caſt downe thy falſe name, caſt downe all which thou hopeſt
to gaine by that curſed ſpirit: dooſt thou not know that
he is a lyer? what dooſt thou looke for at his hand? builde *Gal.2.18.*
againe the things that thou haſt deſtroyed, then *Saul* ſhall
bee called *Paul.* If it bee ſuch a glory to bee a falſe pro-
phet, why doſt thou call thy ſelfe a true Prophet, and detract
from thy praiſe? if thou haue not the reward heere, where
wilt thou call for it? is the dragon become ſo familiar, is hell
fire become ſo tolerable, that any man ſhould looke for
eaſe with the diuell, and make his paſtime to leade a num-
ber after him into hell? Truely *Elias*, thou canſt not ſeduce *Iohn 10.*
the Elect, for their names are written in the booke of life,
and the Lord hath promiſed, no man ſhall plucke them out
of my hands. Alas, wilt thou looſe thy ſelfe, to looſe thoſe
that are the children of perdition alreadie? This is a ſtrong
deluſion: yet a little neerer to thee, and if thou canſt ſuffer
mee, euen to thy heart: thou art *Elias*, and thou muſt preach,
wilt thou teach a new doctrine? accurſed bee that man: wilt *Gal.1.*

thou teach the truth; thou ſaieſt wee know that already: but yet thou wilt labour with vs, and preach together. It is ſpoken like a friend, why then eanſt thou not ioyne thy ſelfe with the diſciples? Why doth not the ſpirit put into their hearts to receiue thee? If God had ſent thee to vs, no doubt hee would haue ſent vs to thee, that as many as bee elected, might beleeue; for ſo did the Iewes when *Peter* came: and ſo did the Gentiles where *Paul* preached: and as the Angell warned *Peter* to come, ſo hee warned *Cornelius* to ſend. Surely the Lord will do nothing, but he reuealeth his ſecrets to his ſeruants and prophets. Amongſt the people, ſome ſaid he is *Elias*, ſome *Iohn Baptiſt*, ſome a prophet; but the diſciples had him ſtrait before he told them, Thou art the ſon of the liuing God. For the ſpirit of the prophets, are ſubiect to the prophets: ſo ſaith *Paul* which had the ſpirit of God: My ſheepe know my voyce (ſaith Chriſt) but a ſtranger they wil not follow. What Prophet is he that the ſpirit brooketh not, & the elect doe not beleeue? It is I, ſaith *Elias*, and none elſe: God grant that neuer falſe Prophet find more credite.

*Acts* 14. *Act* 10. *Amos* 3.7. *Matth.* 16. 1. *Cor.* 14. *Iohn* 10.

But you pretend your time is not yet come, &c. Nay *Elias*, your time is paſt, you were filled with the holy Ghoſt from your mothers wombe, and doe ye not yet beleeue, or is not your time yet come wherein men ſhall beleeue you? Why then doe you ſpeake for credite before your time? or why doe you bidde vs beleeue you? I am wearie of theſe tales, and haue beene too long in reprooving that ſpirite, which I truſt no brother will beleeue. Marke therefore, you ſhall heare, in a worde, all which I haue ſpoken: you which beare witneſſe of your ſelfe, which haue done nothing wonderfull, which ſpeake like other men, which cannot anſwere in diſputation, of whom no diſciple beareth witneſſe, of whom no Prophet hath propheſied, whom no Brother hath receiued, which are not in the number of al the tokens, which come without your wedding garmēt, which propheſie not according to the faith, which leade vs frō our beliefe, which make the Son of man a lier, which cōſtrue the ſimplicitie of the Apoſtles, in parables, & figures, which confeſſe the

*Matth.* 17.12. *Luke* 1.

the Scribes, and deny Chriſt, which preſume Chriſt did not reſpect the propheſie, which come before you bee bidden, which come in at the wrong dore, which come to propheſie when the Prophets are gone, which thinke not as the Apoſtles did, which vnderſtand not Chriſt as his diſciples, which make the ſpirit propheſie names, which were not calld *Elias* from your birth, whoſe Angell ſpeakes to none but your ſelf, which claim your calling from the propheſie of the old teſtament fulfilled before Chriſt, which haue not the tokens which follow them that beleeue, which come to deſtroy, whoſe father is accurſed, which priuiledge your countrie aboue all the promiſes that were granted to Chriſt, which teach falſe doctrin, which peruert the text of the Scripture, which propheſie of things when they are paſt, which ſpeak darkly to diuers ſenſes, which caſt your ſelf in your own ſayings, which proclaim, who can accuſe me of ſin: which glory of your ſelfe aboue that which all men ſee in you, which will be wiſer then the wiſeſt, & more righteous thē he which is a choſen man after Gods own hart, which riſe in theſe ſuſpitious daies, which make a ſhew of holines, which confes truths to infer lies, which cannot ioine your ſelfe to the diſciples: What, are you a true prophet or a falſe? if theſe be the marks of a true prophet, how ſhal we try the ſpirits of Satan? our religion taketh theſe for the markes of a falſe Prophet. *Elias* ſaith, we beleeue the truth: therfore he which takes *Elias* with al theſe markes for a true Prophet, by *Elias* owne ſentence, is in a wrong beleefe: let vs therfore keep the profeſſion of our hope without wauering, for he is faithful that promiſed, Be not ſuddainly mooued from your minde, nor trobled, neither by ſpirit, neither by word, neither by letter as it were from vs. If a dremer or prophet riſe amongſt you, and giue you a ſigne or wonder, and the ſame ſigne come to paſſe, and he notwithſtanding ſay, let vs go another way: ye ſhall not hearken vnto his words, for the Lord proueth you, to know whether you loue him with all your heart. The Prophet, at whō *Ieroboam* ſtretched out his hand, was charged by word from heauen, neither to eate, nor drinke, nor

*Heb.*10.23. 2.*Theſ.*2.2. *Deut.*13.1. 1.*King.*13.

turne againe the ſame way hee came; but as he was gone, a
man of Bethel ouertooke him, and ſaid: I am a Prophet alſo
1. *King.* 18. as thou art, and an Angell ſpake vnto mee, bring him againe
to thy houſe, and let him eate and drinke with thee; but hee
lied vnto him, yet he went with him, and did eate: but as they
ſate at the table, the Lord ſpake to the man of Bethel, be-
cauſe thou haſt not done as the Lord commanded thee, but
turned againe and eaten, thou ſhalt not come home to bee
buried with thy fathers, And as hee was gone, a Lion met
him by the way, and ſlew him. God ſpake once to *Baalam*
but *Baalam* beſought God to ſpeake vnto him againe, and
ſo the fooliſh Prophet was rebuked of his Aſſe, becauſe hee
tempted God to alter his commaundement. How long
looke we after deceitfull ſignes? how long halt we betweene
two opinions? If the Apoſtles ſpeake the truth, beleeue them;
if *Elias* ſpeake the truth, heare him: a prentiſe in Mansfielde
calleth himſelfe *Elias*: but *Thomas* will not beleeue, how ſhall
Iohn 20. *Thomas* bee made to beleeue? Put to thy hand *Thomas*, and
feele my wound. So ſhew me thy teſtimony *Elias*, let mee
feele your heart, let me ſee your workes, let mee heare your
faith, your wiſedome, your knowledge, and what you can
foretell to come: If you will not come to this reckoning, then
I ſay no more, but warne all men to beware. If I had not
knowne the truth, I would haue thought this man had ſpo-
ken truth.

God is my witnes, I haue ſuffered the Spirite to ſpeake
vnto thee, becauſe I ſeeke thy conuerſion, but if thou wilt
not returne, while mercy is ready, I bring thee ſorrowfull ty-
dings, when Satan ſhall not helpe thee, the rack muſt proone
this doctrine: wilt thou heape God, and the diuell, and man
vpon thee all at once? O wretched creature, and miſerable
Prophet, who is able to ſuſtaine? My ſonne (ſaith *Salomon*)
if thy heart be wiſe, my heart ſhall reioyce, and, I will be glad
Pro. 23. 15. ouer thee: ſo I, which haue gone thus far, to bring thee vnto
Chriſt, if thy portion bee amongſt the righteous, and thou
haſt an houre yet wherein thou ſhalt be called; if thou canſt
goe with mee, and it may pleaſe the diuine prouidence to
call

call thee at my voice: I will ſing praiſes, I will giue thankes, I wil ſay vnto my ſoule in all her troubles, Reioyce my ſoule, remember ſince thou praiedſt for *Elias*, and the Lord heard thee out of his holy Sanctuary, and thy conuerſion ſhall not be hid from *Iſrael*: pitty thy ſelfe before the day of paiment, and alwaies remember the ſentence of *Gamaliel*, which neuer lighted falſe: If thou be not of God, thou ſhalt come to naught, and thy end ſhall be worſe then thy beginning. *Acts* 5.31.

IOHN 12.48.

*The word that I haue ſpoken, the ſame ſhall iudge you in the laſt day.*

*FINIS.*

*Queſtions gathered out of his owne Confeſſion, by Henry Smith: which are yet vnanſwered.*

WHether you are ſure you ſhall liue theſe three yeres, becauſe you ſay, after three yeres you muſt preach?

Whether may a man expect viſions from God, becauſe you ſay, for theſe three yeares you are to looke for moe viſions?

Whether ſhall you bee able at any time to interprete the truths of the ſcripture in al places without error, better then all the Doctors?

One of your ſentences ſaith, you ſhall liue chaſt in wedlocke: when muſt you take a wife? and why ſhould you not rather continue ſingle?

Whether there hath beene neither peſtilence, nor dearth, nor war, nor earthquake in your countrey theſe fiue yeares, nor ſhall be any time of your continuance there, becauſe the Angell ſo promiſed? this is more then euer was granted to Chriſt.

What Bible or tranſlation meane you, when you ſay, this Bible is truly tranſlated?

Whether it be neceſſarie to ſaluation, to beleeue all the articles of the Creede?

Whether any man, ſince the Apoſtles, did ſtand ſo right in the whole doctrine of the ſcripture, that he did hold and beleeue the true interpretation of all the words and ſayings through all the Prophets, and Apoſtles in all the Bible?

Whether predeſtination, election, &c. are to be preached vnto lay men? What freewill had *Adam*, and what freewill remaineth vnto vs?

What Scriptures are canonical, & which are not canonica

Wh

Whether a man may marry his child with a Papist or other heretike: hoping to conuert him?

Whether Ministers should haue liuings or stipends?

Whether, in some cases, a Minister may not bee non-resident?

Whether heretikes, liuing to themselues, without corrupting others, are to be punished with death?

Whether Satan knoweth the inward thoughts, further then by the outward habit of the body, and whether he can reade and say. *Verbum caro factum est.*

Whether Christ was, or is, or shalbe knowne, and preached vnto all nations of the world?

Where is hell? and what shall bee the manner of punishment there to the reprobate?

What thinke you of the Antipodes, and those monstrous people which liue in *Asia*, and of monsters in generall?

What think you of that saying of Christ, This day shalt thou be with me in Paradise? what kind of place is this; and where: and to what purpose now it serueth, and whether it was a materiall Apple that *Adam* did eate?

How esteeme you of Astronomie, Physiognomie, Palmistrie, casting of a figure, of musicke in the Church, &c.

What think you of our cõmon prayer book, and Letany?

What esteeme you of Faries, Hobgoblins, &c. Whether their money be true, and how they haue it?

Whether should one, meaning to be a preacher, first studie the Arts, or else studie nothing but Diuinity, as you haue done?

Whether the font, surplesse, cappes, tippets, bels, holydayes, fasting-dayes, and such like ceremonies, are better obserued, or omitted?

Whether they which are called Protestants, or those whom we call Puritans, be of the purest religion, and most reformed to the primitiue Church?

What is meant by the prison in *Peter*, whether Christ descended in spirit.

Whether our ioyes in heauen shall be, to all equall, and the

the torments in hell, to euery one alike? and whether wee shall see, and know one another.

Where was the soule of *Lazarus*, while his bodie was in the graue?

Whether *Elizeus* cursing the little children, did not sin?

At what age and stature shall all rise in the resurrection? and whether the wounds and scars shall remaine in our bodies glorified.

What thinke ye of the Scribes in the third of *Marke*, that said Christ had an vncleane spirit, and casted out diuels by Belzebub, did they not sinne against the holy Ghost?

Whether images be in no respect tolerable, and whether a man, remembring Christ, by seeing the crosse, doth sinne.

Which is the greatest sinne that raigneth this day in England?

How is the soule created in man, and when it commeth, and how, or in what part is it placed in the body?

In what estate shall the sun, and moone, the heauens, and elements be after the last day, when there shall bee no creature vpon the earth.

What thinke you of playes, and representing diuine matters, as in pageants?

Whether all things amongst the faithful Christians ought to be common? Acts 4. 32.

What do you thinke concerning the bishopping of children?

What Citie is described of *Iohn* in the seuenteenth of his Reuelation?

Whether did the Apostles know sufficiently their saluation, before Christ died and rose againe?

Answere to euery poynt, or yeeld.

*Henrie Smith of Husbands Boreswell, at the commandement of the right Worshipfull his Vncle, Master Brian Cane, high Sherife of Leicester-shire.*

FINIS.